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Haida on caravan route discuss their cause

WINNIPEG, Man. (MCC) — The Save South Moresby Caravan, a unique co-venture between the Haida Indian people and environmentalists, recently crossed Canada by train in a bid to raise public awareness of their struggle to limit unrestrained logging on the Queen Charlotte Islands.

Included on the tour was a stop in Winnipeg, where several Haida elders and young people spoke with students at Canadian Mennonite Bible College.

The Haida, some of whom came dressed in traditional red, black and white "button blankets," spoke of their love for the land, their strong cultural and religious ties to the Queen Charlottes, and their belief that the Creator is with them in their God-ordained role as caretakers of the area they have lived in for thousands of years.

Ada Yovanovich, an elder who is facing trial in April for her part in the November (see story *Calvinist Contact*, January 3, 1986) blockade of logging operations on Lyell Island, prayed in the Haida language at the start of the meeting and later told of her faith in God and her conviction that, despite having been arrested for breaking a court order, she had been true to a higher law.

"We pray a lot and we worship. ... We are Christians, and I know that is where we get our strength," she said, adding that she was prepared to go to...

Continued on page 5...

Pastor Jake Bergman (Selkirk Christian Fellowship in Winnipeg) listens attentively to Watson Price, an upcoming Haida Indian chief who was part of a cross-Canada caravan tour to raise public awareness support to save the South Moresby Islands from being permanently damaged by clear-cut logging. **Photo: MCC, G. Bruce Hildebrand**

Thinkbit

Size isn't everything. The whale is an endangered species but the ant is doing just fine.

from *Onward*, monthly magazine of the Brantford, Ont., Chr. Ref. Church

Calvinist Contact

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and Lewiston, NY — see page 2

April 18, 1986
41st year of publication,
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Alberta classis backs Amway protest

Paul De Groot

Home Missions should refuse any donations from the Amway Corporation or Foundation, says Classis Alberta North.

Classis says Amway's criminal record in Canada could "contaminate" the church's witness to the world.

The company was convicted in an Ontario court in 1983 of criminal fraud in evading duty on Amway products shipped to Canada for distribution through its dealer network. The fine was the largest ever assessed in Canada in a criminal conviction.

The Amway Foundation has contributed funds to Home Missions each year to enable CRC pastors to attend the Institute for Church Leadership in Garden Grove, California. The institute is directed by television evangelist Robert Schuller.

The anti-Amway campaign has, until now, been a one-man affair. Lambertus Nyboer of West Edmonton Christian Reformed Church queried Home

Continued on page 4 ...

Naturopathy out, midwifery in

Stan de Jong

TORONTO, Ont. — There is little doubt that many people are wondering what's going on after Health Minister Murray Elston's April 3 press conference in Toronto announcing major changes in the regulated health professions in Ontario.

Seven health-care occupations — dieticians, respiratory technologists, midwives, occupational therapists, audiologists, medical laboratory technologists and speech-language pathologists — will join doctors and nurses as regulated professions in Ontario.

But naturopathy, a profession that stresses natural and preventive therapies, will lose the self-governing status it has had in Ontario for more than 42 years.

Professions that become regulated are given the power to enforce standards and to control and discipline their members (there is no link between such regulation and coverage under the Ontario Health Insurance Plan).

"Incomprehensible decision"

Mr. Elston said the decisions were made "in order to protect the public interest." (*The Globe and Mail*, April 4, 1986)

But his decision pertaining to naturopaths drew immediate critical comment. Eric Shrubb, chairman of the Board of Directors of Drugless Therapists/Naturopaths, stated that the revocation will lead to a "real proliferation of hucksters and the public will have trouble distinguishing valid practitioners."

Mr. Shrubb added: "This is an incomprehensible decision from a minister who pays lip service to preventive medicine and wellness."

There are 140 practising trained naturopaths in Ontario many of whom are also medical doctors or chiropractors, he said.

Continued on page 5 ...

Group provides physical and spiritual light

Margaret Griffioen

STOUFFVILLE, Ont. (CBMI) — Saving the eyesight of the poor and teaching God's love is the basis of the successful work of Christian Blind Mission International (CBMI).

Since 1908, CBMI's qualified medical staff have freely distributed medication and provided eye-saving surgery to the poor. Currently CBMI operates 121 mobile clinics and 170 dispensaries in 93 under-developed countries in Africa, Asia and Latin America. Last year CBMI dispensed medication to over 2.2-million people and performed 107,000 eye-saving surgeries. As they bring healing to peoples' eyes, staff also teach the Gospel and have led many patients to Christ.

Widespread ailment

The most common eye disease which CBMI personnel treat is Trachoma. This ailment is suffered by 50 million children world-wide and countless adults. Trachoma begins with the eyelids swelling and turning inwards. Eventually the eyelashes break off and rub against the cornea which then becomes so scarred that no light can penetrate and permanent blindness results.

Despite the severity and painfulness of Trachoma, it is relatively easy to prevent with basic hygiene and early eye examination. According to a CBMI newsletter, if caught in the early stages, Trachoma can also be successfully treated with Tetracycline.

At $5 per tube, Tetracycline is an inexpensive (usually one tube is enough) and easy answer to preventing blindness for Trachoma sufferers. Therefore a $5 donation to CBMI can save the sight of one person.

Tetracycline, along with all other CBMI medication and surgery, is provided free to patients. CBMI is supported through donations which reach the poor and blind without any deductions. CBMI's operating costs are met through separate donations and church support.

For more information write: Christian Blind Mission International, P.O. Box 800, Stouffville, Ontario, L0H 1L0.

VACATION 1986

Vacation ... the time when important things are put aside and essential things get their due.

In this issue:

Diego Rivera's art examined p.8
Mary Vander Vennen discusses relationships with aging parents . p.9
Vacation Issue 1986 relays camping info, activities pp.11-15

Calvinist Contact

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Editorial

It's a Catholic shame!

If you were a Roman Catholic, wouldn't you be a little embarrassed by the strike of 6,000 separate school teachers in Toronto? Presumably Catholics operate their own schools because they believe that Catholic education is different from that of the public school. And the difference would have to lie in the answer to the question, what is the most significant contribution the Christian faith makes to society? The answer? Christ and His Gospel of reconciliation.

Reconciliation indeed. Negotiators for the Toronto teachers and board could not agree on salaries, classroom size and transfers from schools. So the talks broke down. Even a person symbolically representing the very heart of the Christian faith, a provincial "mediator," could not bring "reconciliation."

What is so embarrassing about this impasse is that both sides are representatives of the Catholic faith. No excuse here of "we're up against a worldly opponent, while our side is firmly entrenched in the Gospel of love."

No cop-out allowed

How can this be? It's very simple, you say. Even board members and teachers who profess to be Christians are sinful people. Just look at some of our own Protestant Christian schools. There is conflict there from time to time, although a strike situation has not yet taken place, as far as we know.

Maybe so. But does that comment get to the heart of the problem? May Christians use that kind of excuse or explanation — "We're still fallible human beings"? It sounds too much like a cop-out.

We think conflicts are avoidable if 1) participants in a dispute do not seek their own interests only, but also those of others, 2) they recognize that there is a need to submit to the higher norms of God's good commandments and 3) they are willing to reject secular methods even if these seem to work better, trusting that a faithful course will always bring greater blessing.

It sounds great to be able to spit out three lofty principles, but what do they have to do with the Toronto separate school strike? We think that a violation of these three principles led to the stand-off.

Here's the pudding

1) The Metropolitan Toronto Catholic teachers are seeking an increase of 7.2 per cent while their average salary is $36,750. That seems a little selfish at a time when the economy is still not healthy and so many people in our society must do with much less.

2) Why do these Catholic teachers ask for such an increase? Because they want parity with the public school teachers, whose average salary hovers around the $41,000 mark. What a shame. Here representatives of Christ have an excellent opportunity to show the world that Christians are different, that they recognize the higher norms of God's Kingdom. Why should anyone ask for parity with over-paid public school teachers? Should Christians not make a positive statement about restraint instead?

3) As long as Christians are satisfied with the stupid, secular "adversary principle" in labour negotiations, they are asking for trouble. Of course they will end up getting stuck in their negotiations with the inevitable result — a strike, which holds students ransom.

In the meantime, Toronto Catholic schools may need a second "messiah" to reconcile the two parties. The first One was apparently not good enough.

Too much protection?

Toronto *Globe and Mail* columnist June Callwood described an absurd event in a recent column. The incident took place a month earlier in a licensed private-home day care setting.

A three-year-old girl touched the vulva of another three year old, probably through her panties. The little girl who was touched shared this happening with her mother later that day, adding something about a carrot and using the word "prickly." The mother became concerned that her daughter had been molested and took her to a doctor. The doctor assured her that no penetration had taken place, but, in observance of the law, notified the Children's Aid Society. The Society notified the police, who dispatched a specially trained officer.

The officer talked with the mother of the child who was touched, as well as with the other mother, who happened to be the person running the day care home. It quickly became apparent that nothing untoward had taken place. Nevertheless, the officer wrote out a report and notified the Children's Aid Society, who also investigated the incident. The case was closed, except that the law required that a "Serious Occurrence Report" be filed with the government by the mother running the home.

The absurdity of the event was recognized by all those involved, including columnist June Callwood. But it does still leave a person with a bitter after-taste. What has happened to a society when an innocent act like the one described ends up being filed as a "Serious Occurrence Report" with the government.

It goes to show that trying to fight social ills with legislation has an almost sinister side to it. Ordinary human relations can easily become the victim of a paranoid mentality that wants too much protection against evil.

Letters

Continuations are confusing

I wonder whether you read C.C. March 7 issue from cover to cover. I did and what a nuisance!

Starting on page one, every article continued on another page; e.g., 4, 7, 8 or 4 again. After a while you lose track which page to go back to.

Decision magazine used to have the same problem, but it has eliminated this and it's a pleasure to read.

Please, would you look into this matter? I'm sure many readers will be grateful for this improvement.

John Braacx,
Burnaby, B.C.

We'll try fewer continuations in the future.
Editor

Everybody suffers

The reason for not renewing my subscription is: I cannot afford it being out of a job and collecting U.I.C. When I can afford it again (and time will tell) then I will for sure be a member of C.C. again.

You write [in a "We have missed you" form letter]: "Won't you give us another try?" C.C. can't help it that I am short of money. But indirectly C.C. suffers from it too. I see it very clearly: it's the economy. When everybody works, we all fare well by it.

A former C.C. subscriber

Calvinism on the blink

I do not believe *Calvinist Contact* is promoting Calvinism or the Reformed faith. I believe you promote: "Believe what you want," "The world is a wonderful place," "Be happy," "Do your own thing."

I'm sorry if I judged you incorrectly.

Gil Van Baren,
South Holland, IL

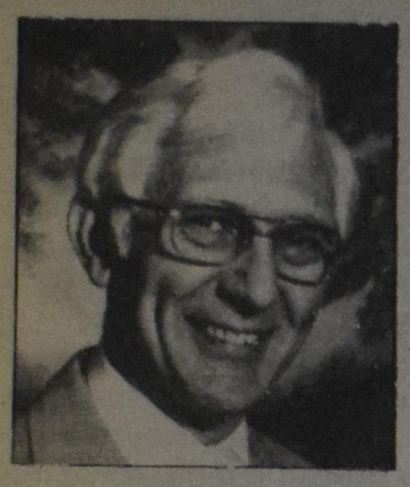
We plead guilty on charges two and three.
Editor

Paper late and damaged

There is only one reason we stopped reading *Calvinist Contact*. Sometimes the mail is three or four weeks late. Sometimes we get three or more at a time, wrinkled up and squashed together.

We came to Canada in 1950 and have always read C.C., as long as it exists. The reason we never wrote before is

SKYLIGHTS/WILLIAM R. RANG



Computers and people

In one of his books, the venerable Malcolm Muggeridge admitted that he had become too old to be fascinated by computers. He felt that they were almost like people, since folks, too, bring to the surface that which had been previously programmed into them. The one vast difference he observed was that contrary to typical human behaviour, two computers left alone in a room would not argue.

I can become totally bewildered when I see my primary-grade grandson do all kinds of nifty things with a computer. When he asks, "Did you know that ...," followed by some jargon I don't understand, I refrain from answering. If I said "yes," I would be telling him a chunk of untruth. If I said "no" I would admit to my ignorance. For the sake of self-protection it is sometimes better not to hear specific questions.

Only as good as their program

I realize, of course, that computers can only produce what has been put into them. I rejoice in that bit of understanding. I let my mind play with typical computer language. *Mimo:* math in, math out. *Gigo:* garbage in, garbage out. *Siso:* spelling in, spelling out.

Muggeridge, as usual, is correct. Computers *are* like people. You and I program ourselves or allow ourselves to be programmed. Our very sinful nature produces the *Siso:* sin in, sin out. The evil one brings a few more: *Gigo:* greed in, greed out. *Fifo:* filth in, filth out. *Dido:* distrust in, distrust out. You and I can add to the list. Yet when, as a result of the inworking of the Spirit, we become new creatures, a different type of programming will take place. *Lilo:* love in, love out. *Bibo:* beauty in, beauty out. *Fifo:* faith in, faith out.

Just the other day, in the middle of a complicated session on the structure of irregular French verbs, one of my studens uttered a defiant *Nino*. I knew what he meant: nonsense in, nonsense out. But then, it is not given to all to appreciate the intricacies of a foreign language even when that language is not supposed to be foreign to us.

In the meantime I continue my struggles with the computer. Every time I do something on the keyboard, I think of myself. *Gigo:* grace in, grace out.

I need to be programmed more ....

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Poverty comes before debt reduction

I believe we are correct in saying that the editor's quarrel ("Setting a Budget Is Not Child's Play," *Calvinist Contact,* March 14, 1986) is not about whether Christians have the right to call a budget unfair and immoral. It is about whether this particular federal budget should be tagged with such a label. He says, for example, and we agree, that ... "not wanting to do something about that (the deficit) might be considered immoral and unjust."

Not loose talk

CPJ is not, as the editor suggests, claiming "moral superiority" or that our views are infallible. But our criticism of the budget is not just loose talk either. CPJ's *Guidelines* and our *Charter of Social Rights and Responsibilities* affirm:

> "that governments must pay special attention to the poor ... who are deprived of their freedom or of the resources needed for a responsible life in relation to God and others";
>
> "when people are bound in economic poverty, governments must see to it that they have opportunities of meaningful work (or of alternative resources) to be able to support themselves and fulfil their life's responsibilities."

Our budget proposal was that Canada offer a tithe (10 per cent of our budget) to relieve poverty, meet many social needs and create many new jobs without increasing the deficit (cf. *Calvinist Contact,* March 7, 1986).

Analogy of family

We are concerned about the deficit, but deficit reduction is more a question of timing than principle. Meeting the needs of the poor is a biblical imperative, not an option.

Perhaps a simple comparison with a family budget will help to illustrate our approach. A large family may have considerable debt because it purchased a home, financed the Christian education of its children, helped a child with particular musical abilities and gave to the needy. The family is managing when the youngest child comes along and wants help for Christian education. It would be inappropriate (and yes, perhaps unfair and immoral) for the parents to say, "sorry, enough is enough, we have to pay back our debts now, and we can't help you." At some future time the children can be expected to help the parents with the debt, but for now debt reduction should not take priority over other family needs.

Seek first

The Bible tells us that if we seek first the Kingdom of God, everything else will be added to our lives. We believe that the political and economic meaning of that central truth is that the adoption of economic and social policies that express love for our neighbours will be blessed. And yes, that deficit reduction will be an added blessing.

In this context, we have studied the federal budget and feel we must call the budget unfair and immoral. Forgive us if it sounds like moral superiority, or if we are wrong. We are simply doing the best we can to share (in a political way) Easter Sunday with our neighbours, particularly those in desperate need.

Jack Westerhof,
on behalf of CPJ's Board and Staff,
Willowdale, Ontario

Response

You're right, I don't have a quarrel with the right of Christians to call ***anything*** *immoral, provided they know what they're talking about and the situation bears out the accusation. It seems that the question of the "immorality" of a budget depends very much on what our view is of the task of the government. I hope that discussions like ours will continue and bring understanding and unity on that issue.*

Your analogy of a family does not quite work for me, though. Take only the question of parental and state responsibilities. When you talk about parents and their child's Christian education you're talking "primary responsibility." When CPJ talks about a government and job creation and daycare centres, it's talking "intervention." That intervention may be needed, but it also has a dark side, something which I do not find in the family budget example.

It's the "intervention" and the "dark side" characteristics that make me say, CPJ has no right to call the last budget an immoral budget, especially not if the government is trying to rectify something that needs rectification and that belongs to the area of its primary responsibility (deficit reduction).

Now if the government tried to pay off its debts by withholding wages from civil servants, I would accept your analogy.

Editor

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

because you can't help it.

We do miss the paper.

K. Mulder,
Aldergrove, B.C.

Editor harsh and secular

Re: "Setting a Budget is Not Child's Play," March 14, 1986.

Recently in the House of Commons, the Honourable Jake Epp, Minister of National Health and Welfare, said: "Mr. Speaker, the proposal is one that is seriously put forward [by CPJ]. It is responsible to look at the proposal very seriously. I have yet to receive a written copy of their proposal, but I would hope that I would be able to sit down with them at an early date to look at the proposal and hear their comments on it."

Epp's courtesy is not Witvoet's: the editor of *Calvinist Contact,* who seeks a Christian witness, acquainted himself with CPJ's proposal entirely through the secular press — or through a form of journalese which at each paragraph break cuts off access to depth and insinuates at the surface an alternative reality.

Why is one the harshest, and the most secular, when dealing with one's own?

Mark Vander Vennen,
Toronto, Ontario

I relied on documents and news releases sent to me by CPJ.
Editor

Churches take rides

Thank you for your sensitive and timely editorial "Setting a Budget is not Child's Play," C.C., March 14.

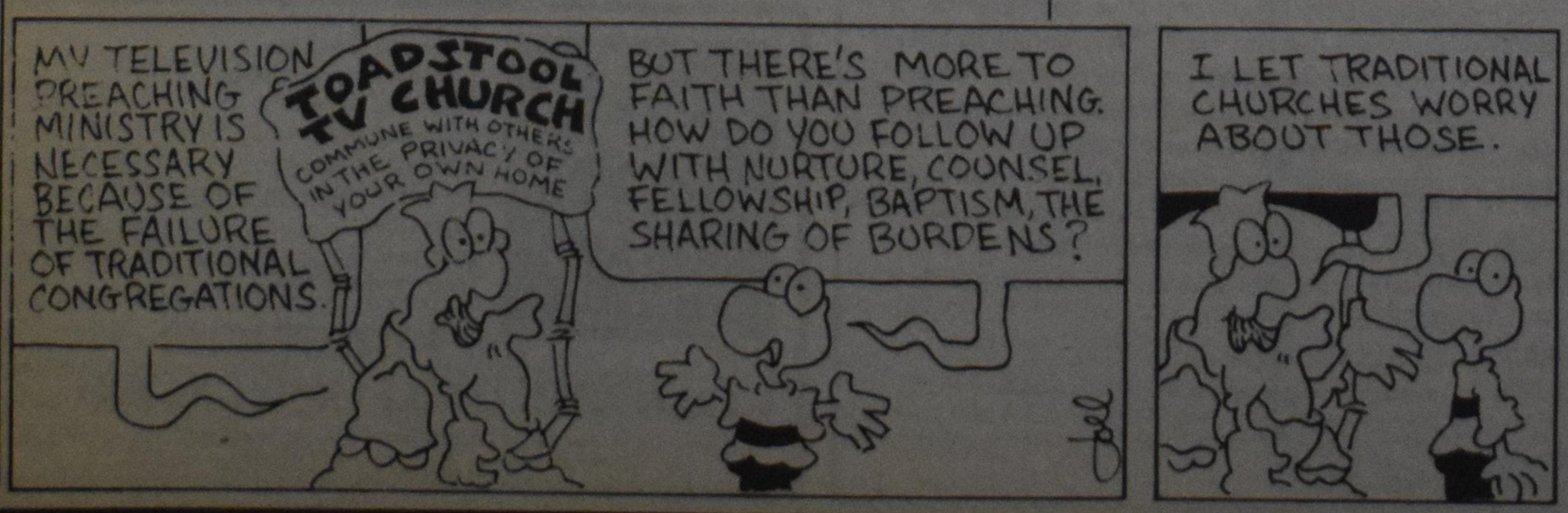
It is most unfortunate that Canada's mainline churches seem to be calling our nation and government to repentance while they themselves are in need of renewal. That they ride CPJ's coat-tails is indicative of the fact that they are no longer able to speak prophetically in their own area of competence.

Sadly the CRC seems to want to jump on the same bandwagon.

We wish you well as you seek to speak out to this (small) part of God's people.

Co J. Vanderlaan,
Edmonton, Alberta

Pontius' Puddle


MY TELEVISION PREACHING MINISTRY IS NECESSARY BECAUSE OF THE FAILURE OF TRADITIONAL CONGREGATIONS.
TOADSTOOL TV CHURCH
COMMUNE WITH OTHERS IN THE PRIVACY OF YOUR OWN HOME
BUT THERE'S MORE TO FAITH THAN PREACHING. HOW DO YOU FOLLOW UP WITH NURTURE, COUNSEL, FELLOWSHIP, BAPTISM, THE SHARING OF BURDENS?
I LET TRADITIONAL CHURCHES WORRY ABOUT THOSE.

News

Alberta classis backs Amway protest

... continued from page 1.

Missions about its Amway connections even before the court decision, and in February, 1984, he asked his consistory to present an overture to Synod on the matter. The consistory refused, as did classis, where Nyboer went next.

But classis, which rejected Nyboer's overture on the grounds that it had not been raised with the board of Home Missions yet, did agree to convey its concerns to the board.

The Home Missions board, according to its minutes, decided to continue to accept funds from the Amway foundation. One reason was that "the Board judges that it is not our responsibility to engage in a disciplinary screening of contributors to Home Missions by either approving or disapproving the life or business practices of the contributor."

Nyboer pressed on to synod, which also rejected his appeal, and said it rejected "negative" statements made on the floor of synod about "specific persons."

The specific persons are Jay De Vos and Richard Van Andel, co-owners of Amway, and members of the Christian Reformed Church, who insist that they got in trouble with the Canadian government by following the advice given them by consultants.

Contamination feared

Last fall, Nyboer came back to classis, which this time agreed to strike a committee to draft an overture. The resulting overture, slightly modified, was approved with only one dissenting vote, says stated clerk Rev. Nicholas Knoppers.

The overture asks that synod "instruct the Christian Reformed Board of Home Missions not to accept from the Amway Corporation and/or Foundation any funds in support of Home missions programs or projects."

As grounds, the overture cites the contamination of the church's witness and says "the church must be a witness to the life of righteousness by modelling and supporting business ethics that are compatible with the call to obedience."

"The good name of the Christian Reformed Church ... is in danger of being compromised by a continuing link," between Home Missions and Amway.

Home Missions and synod repeatedly suggest that the reputations of individuals are being damaged by the question, but it is Home Missions and synod which have mentioned names of individuals, Knoppers said.

Correspondence from Home Missions indicates quite clearly that it is not individuals, but the Amway Corporation or Foundation which has been making the contributions to Home Missions, and that is the link which concerns classis, Knoppers said.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Mulroney and Peterson: A study in contrasts

It must be one of the most remarkable contrasts in Canadian political life today: On the one hand there is the Peterson government in Ontario, riding far higher in the opinion polls now than in last May's election, praised by the media, and even grudgingly admired by the opposition. On the other hand there is the Mulroney government in Ottawa, declining dramatically in the polls, constantly criticized by the media and disappointing to even its strongest supporters.

Why is this so? In addition to some basic lessons in politics, the answer to that question reveals some important insights into the political mood in Canada today.

First of all, Brian Mulroney came to office with no experience in Parliament whatsoever. David Peterson sat on the opposition benches for 10 years, watching as former premier Bill Davis, one of Canada's most successful politicians, plied his trade. Mulroney unwisely jumps into the middle of any issue, such as rancid tuna, and turns it into a major test of his own competence, not to mention his personal integrity. He has not shown firm leadership on many issues, often contradicting both himself and his own cabinet ministers. His fierce partisanship has led him to make many controversial patronage appointments.

Peterson, however, always appears above the fray, talks like he's in control, uses moderate language (a more direct version of the Davis style), states his policies and then acts on them. Peterson looks squeaky clean because he does not appear to abuse his powers to appoint his political friends to government jobs (much to the dismay of many of his Liberal supporters).

The most important contrast between the two governments' performance lies in their policy directions. The conservative policies of the Mulroney government focus on *taking away* protections that the public rightly or wrongly has had. The liberal policies of the Peterson government have given the public *more* protection, rather than less.

Conservative policies that take away protection include:

- cutting back social programs, frightening those dependent on them,
- cutting back regional economic development grants, creating fear in Quebec and the Maritimes especially,
- eliminating regulations in industries such as transportation, causing consumers to worry about loss of service and higher costs,
- reducing trade barriers between Canada and the U.S., causing Canadian businessmen to fear being overwhelmed by American competition, workers to fear a loss of jobs in Canada, and nationalists to fear a loss of political sovereignty, and
- cut backs in spending on environmental protection, creating insecurity about public health.

Liberal policies that offer more protection include:

- an extension of the rent control program to all rental units in the province, giving tenants more protection,
- ending extra-billing by doctors and limiting pharmacists' ability to set drug costs, protecting patients from high medical costs,
- equal pay for work of equal value, raising the pay of lower paid women workers,
- first contract legislation, strengthening the ability of workers to bargain with their employers,
- making polluters responsible for chemical spills and increasing environmental protection generally.

The differences are quite dramatic. We often complain that the Liberals and the Conservatives are so much alike, but these two parties differ considerably.

However, policies are only part of the story. The implementation of Mulroney's conservative agenda has been severely hampered by widespread mistrust and confusion about where he stands on issues. The language of "sacred trusts" and "solemn pledges" used by the Prime Minister make people wonder if he doesn't mean the exact opposite. The Tories' lack of boldness in defining issues allows opposition groups to take the lead and also creates doubts about their true intentions.

A government that has the confidence of the public can often make it accept policies which are otherwise rejected. For example, Canadians are likely to accept cuts in social programs on the condition that they be done fairly. But the public doesn't appear convinced that those able to shoulder more of the burden of program cuts will be given their share. In fact, the juxtaposition of policies such as the capital gains tax exemption and the de-indexing of old-age pensions in last year's budget was one of many that have given the Conservatives the image of being the party of big business and the rich, rather than responsive to the "ordinary Canadian."

Again in contrast, Peterson has appealed to a common antagonism against powerful interests, be they doctors, corporations or landlords. The Ontario Liberals were also able to capitalize on the fears created by conservative policies coming out of Ottawa.

None of this means, of course, that the federal Conservatives are "wrong" and the Ontario Liberals "right." And sooner or later the Peterson honeymoon will be over. Perhaps it could be argued that Peterson has used public fears and lack of a sense of personal responsibility to further his own political ends. But such cynicism about motives contributes little to our political understanding. Recognizing the realities of Canadian political life does.

William van Geest is an analyst for a political consulting firm in Toronto, Ontario.

"Twelve months ago I could have torn my eyes out"

Last year, this young African teenager was going blind. She would have done anything to relieve the agony — yes, even to the point of plucking out her own eyes! Along with hundreds of others, she had become a victim of trachoma which eventually leads to blindness, unless it is treated effectively.

But that tragedy was averted by Christian Blind Mission International (CBMI). One of their mobile clinics found her in her home village, deep inside the Southern Sudan.

Deganish was treated with antibiotic ointment — tetracycline. And now you can see the results, in the happy, smiling face of the girl.

Many months later Deganish met the CBMI team again. Joyfully she expressed her deep gratitude for having been saved from the terrible fate of lifelong blindness, in the nick of time. More than that, through CBMI's sight-saving ministry, she has made a commitment to the Lord Jesus, her Saviour.

"Now I ask you," she pleaded, "please do not forget to pray for us. I am so happy that through the course of medication you gave to each one of us, and your compassionate care, so many in my village have been saved from a lifetime of blindness — and eternal darkness."

From Light, a publication of Christian Blind Mission International.

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The continuing struggle of The Haida

Doreen Martens

SKIDEGATE, B.C. (MCC) — Skidegate is a Haida Indian community, at the centre of an uncomfortable controversy. Off and on in recent months, Haida elders, wearing traditional button blankets and singing ancient songs, have quietly protested the incursion of lumberjacks into forests on Lyell Island, just south of here, by blocking a roadway. Their presence, and willingness to defy a court order forbidding the blockade, has attracted international attention.

On the surface, the struggle is over logging rights on these islands, where the Haida have lived for thousands of years. But the larger questions go beyond trees and to the heart of some important moral dilemmas.

Mennonite Central Committee (MCC) Canada, through its participation in the interchurch group, Project North, has encouraged the government of B.C. to negotiate honorably with the Haida people, in their quest for an end to wholesale logging on the Queen Charlottes — lands which they have shared with non-native people for many years but have never sold, given up by treaty nor lost in war. This position has not always been well understood, in part because few people in the south have ever had a chance to talk with a Haida Indian personally.

Haida are caretakers

Diane Brown of Skidegate is a 37-year-old mother of two who serves as a health care worker and volunteer ambulance team member. She agrees with her 80-year-old father's fervent stand against the logging.

"The Creator gave us this land," says Diane, and "we were put here as the caretakers of this land. Our forefathers took care of this land for thousands of years, without harming it. And in less than 150 years there's been so much irreparable damage."

The Haida — many of whom have been devout Christians since the arrival of missionaries many years ago — appear to take the Genesis command to care for the earth seriously.

Western culture, despite its roots in Christianity, ignored environmental concerns in favour of "progress" for centuries, sometimes with devastating results. Canadians are still slow to learn that resources are not limitless and need careful stewardship.

"The Haida believe that ... 'clear-cut' logging is a symptom of corporate greed that will only ensure a hasty end to the forestry boom."

Forestry today provides income for many people, including many Haida loggers, and the native people aren't asking for a total ban on logging. But the Haida believe the method most commonly used, all-or-nothing "clear-cut" logging, is a symptom of corporate greed that will only ensure a hasty end to the forestry boom and destroy an environment that is life-giving as well as lovely.

Many companies "don't see trees," Diane says. "They don't see anything but dollars. And if they go on as they've been doing, who's going to have a job in 20 years anyway? There's only going to be stumps. So everybody loses: the loggers, the Haida. Mainly the Haida."

Living off the land

Although the Haida are not an agricultural people, they have lived off the land completely. The trees have provided shelter, fuel, materials for artistic carving and even clothing. In the forests the people have found wild fruits, and hunted for deer and other game.

On the coastlines and in the spawning streams — some of which have been ruined by clear-cutting — they have fished for salmon and other forms of seafood, their staples. They still hunt and fish for food.

Today, the Haida also earn income through commercial fishing and tourism, industries that will come to an end soon if the destruction of the islands' fragile environment continues at its present pace. As mountainsides are denuded, many places that are especially sacred to the Haida people — old villages and burial sites — are being destroyed as well.

"Our goal is not to take everybody's homes once we get control and kick them off this island," Diane says. "Many of those people are good friends of ours; they're our neighbours. And we don't want their homes, we don't want their money; we want a small portion of this land untouched ... and we want to work this out peacefully."

Civil disobedience necessary

The Haida people's awareness of the problem has been growing since the first complaints over land appropriation were lodged with the government in 1913. Unfortunately, years of talk and broken promises have left many disillusioned with the process of negotiation.

Today, the Haida are asking the B.C. government to stick to its promises, and to pay attention to native claims according to provisions in Canada's constitution which recognize "aboriginal rights." But many have come to the reluctant conclusion that the only way to draw attention to their deepest desires and rightful claims is through peaceful, carefully planned civil disobedience.

Despite the insults and threats that have come their way, the Haida people have been drawn closer together by their unity on this issue, and many of the problems that have plagued the Skidegate community (especially with alcohol and drugs, among young people) have eased since the community has begun to find a new voice and new hope.

Ada Yovanovich, a Haida elder (foreground), tells a Canadian Mennonite Bible College, in Winnipeg, class why she would rather go to jail than allow logging to go unrestrained 24 hours a day on Lyell Island.

Photo: (MCC) G. Bruce Hildebrand

Haida on caravan route discuss their cause

... continued from page 1.

... jail if necessary. She stressed that the Haida protest has been consistently peaceful, since the elders even forbade young people from linking arms together in the blockade.

Guujaaw, a young Haida representative, said that Haida religious faith has easily meshed with Christianity, but is still "based on respect for the land that we're on." While support from across Canada for preservation of the few untouched parts of the Queen Charlottes has been encouraging, he said, "the society of today has drawn people farther away from the earth."

God made the islands

Other members of the delegation spoke of their faith and hope at a morning press conference. Ethel Jones, a member of the Anglican church in Masset, on the islands' northern tip, said that "the fight that we do now, we do with a lot of prayers, and we ask the Lord for guidance because we like to believe that God created this land for us to live in. The government did not make the Queen Charlotte Islands; God created the Queen Charlotte Islands."

The Haida, who have never officially given up title to the Queen Charlottes, want the British Columbia government to designate certain areas of the chain as natural preserves for the enjoyment and benefit of their own people and other Canadians. Many of the mountainous islands have already suffered from large-scale clear cut logging, which the Haida say are damaging the natural environment and native food sources beyond repair.

Despite a longstanding land claim and numerous protests, the government has refused to accept the constitutional principle of aboriginal rights and its premier has never met with Haida representatives.

Naturopathy out, midwifery in

... continued from page 1.

The college of naturopathy has three- and four-year courses, but Mr. Elston said its status was being revoked because there is no uniform standard of practice of naturopathy.

Dave Coburn, a spokesman for the Patients Rights Organization, said the decision to change the status of naturopaths likely means the public will be exposed to untrained quacks and the only recourse against malpractice will be a costly court case.

Recognition for midwives

It was announced in January that midwives would become a recognized part of Ontario's health care system and a task force is examining the scope of their practice.

Though midwives are slated to become a regulated profession, it is not clear whether they will have their own governing body or, as is more likely, be governed by the College of Nurses or the College of Physicians and Surgeons.

The decision to increase the number of regulated health care professions, recommended by a team that began in 1983 to review the situation, reflects the evolving changes in Ontario's health care system, Mr. Elston said.

Legislation is being drafted to replace the existing *Health Disciplines Act* and the *Drugless Practitioners Act*.

The change in status of the seven health-care occupations will likely take effect before the end of the year.

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Church

Marian Van Til, page editor

Former Edmonton educator teaches in Sierra Leone

GRAND RAPIDS, Mich. (CRWRC) — "Teaching a class for literacy trainers in Alikalia, Sierra Leone, is so enjoyable because of the students' enthusiasm," says Jan Disselkoen, who also enjoyed instructing Edmonton Christian school students in grades 5-8 from 1971-79.

Disselkoen, a member of Fellowship Christian Reformed Church in Edmonton, is a literacy specialist for Christian Extension Services, the special hunger project in Sierra Leone of the Christian Reformed World Relief Committee (CRWRC) and World Missions.

Disselkoen's January class of 11 men and two women were volunteers from nine villages who would go back and teach their own people to write the Kuranko alphabet and their names, and to do basic computation. The volunteers ranged in age from 15 to 50. Only four could writer their names and some numbers. Most of them had to drop out of school in the past for financial reasons.

Literacy teacher trainees practise writing numerals on their slates.

"But within each was the ingredient necessary to make the course exciting and worthwhile: a thirst to learn," Disselkoen says. "From first light in the morning until the last kerosene lamp was blown out at night, the students practised writing in their notebooks or on the blackboard, struggled through the pages of the primer or a chapter in the Kuranko New Testament, and asked for help in drilling the alphabet or solving a math problem."

January is the "cold" season in Sierra Leone, so the group held opening Bible study and prayer outside in the sunshine. Throughout the day Disselkoen's staff of Karanke Marah, Augustine Kamara, and Konkofa Koroma led classes in principles of teaching, visual-aid preparation, and individual skills development. They used drama, role playing, brain-storming and other participatory techniques to encourage the trainees' full involvement.

At break time, the students and teachers enjoyed games of volleyball, concentration and number bingo.

Disselkoen says, "A highlight was the 'real' class in the evenings. Village leaders were the students in sessions led by the staff. The trainees observed and even respectfully applauded the elders' successes."

At the closing ceremony, the volunteer students-about-to-become-teachers received certificates and sincere thanks for their dedicated involvement. They are now in front of their own classes, helping others in their Kuranko villages learn to help themselves out of a 76 per cent illiteracy rate.

"We daily see the evidence of the Spirit working in the lives of the Kuranko people," adds Disselkoen. "We were thankful for the students' active participation in prayer and Bible study each morning and amazed at their ability to retell and explain the parables we studied.

"Please encourage us and them with your prayers."

Jan Disselkoen

Church News

Christian Reformed Church

Called

— to Bethel, Listowel, Ont., Rev. John De Jong of Georgetown, Ont.

Declined

— to Christ Community, Victoria, B.C., Rev. Menno Jorritsma of Everett, Wash.

— to First, London, Ont., Rev. Gordon Pols of West End, Edmonton, Alta.

Canadian Reformed Church

Called

— to Armadale, W. Australia, Rev. W. Huizinga of Hamilton, Ont.

Rime or Reason

You ask, where are we heading
as we ever onward plod?
Christians, we are treading
where the saints have trod.

Sy Nodd

Pastoral Pondering

More than a collection of cells

Peter De Bruyne

It's getting harder and harder to remember all the names of those who belong to my congregation. Some new members must feel a bit sad when you and I do not recognize or address them by name on their third or fourth visit to our church. I have attended a service in which the worshippers all wore name tags. That is not a bad idea. It's important that in the fellowship of believers new members do not have to wait for months before they will be seen and treated as persons with names.

In many of our large hospitals persons tend to become cards in an index, or cases whose names are not even known. You might find 10 gall-bladder types on the fifth floor, and a dozen kidney cases in Ward 6C. Patients are statistics, numbers, and not persons. They simply tend to become "combinations of physical and psychological phenomena," rather than individuals with names and real personal needs.

Paul Tournier, the great Christian doctor, tells of a woman who sought an abortion. In her visit with the doctor she would constantly refer to the baby as "a little collection of cells." She had completely devalued and depersonalized the child in her womb. But when her doctor asked her what name she would give the baby if it were to be born, her attitude changed. You see, as soon as this mother gave the child a name in her own mind, he or she ceased to be just "a little collection of cells," but became a person.

O no, I don't believe that any member of or visitor to your church or mine is ever just treated as "a collection of hopes and fears." And you and I would never think of anyone in our churches as just "a combination of physical and spiritual phenomena." But there are brothers and sisters in our growing fellowships who are not always sure that we are really interested in them. They are on the rolls, have officially been admitted, but they feel unaccepted or not really wanted. Yes, they attend the services on Sundays, but few, if any, of their fellow worshippers seem to recognize them as persons with names.

It's my hope and prayer that the Holy Spirit may so work in our communion that you and I and all church members may be blessed with that kind of genuine interest in one another which God has in us. Indeed, the Lord sees all of us as persons with names. And if *He* does, how could we, whose names are in the book of life, treat each other any differently?

Rev. De Bruyne is pastor of Second Christian Reformed Church, Brantford, Ontario.

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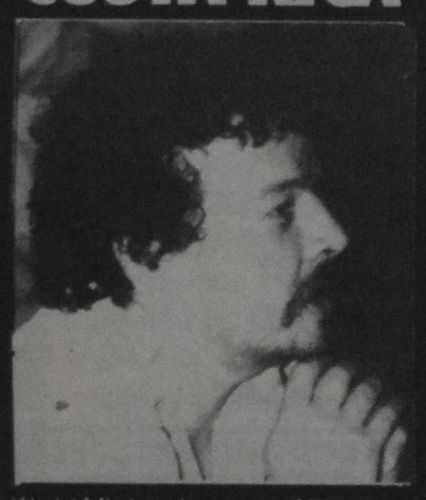

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Friendship Groups Canada "rowing"

Herman de Jong

Did you ever attend a party of furriers, fashion-models or nuclear physicists? All excellent people, but their jargon is incomprehensible. You soon feel like an outsider! You're polite, you grin a bit ... and leave early!

How different you feel when you've been invited to a friend's birthday party. There's a congenial atmosphere, you feel right at home. Who cares if it's getting a bit late? You become animated and like to keep on enjoying good company. Two weeks later you still fondly remember the party.

A "Friendship" Bible Class for the mentally handicapped is like the second party. Students and volunteer-teachers whirl around to the tune of "We Are A Church Together." Faces light up when Jimmy knows the answer to a Bible Story question. Good boy, Jimmy ... Jesus loves you!

There are now 300 Friendship Groups in North America — 35 in Canada, according to our latest information. But there may be more; people do not always answer questionaires. Friendship groups (or clubs, or circles) use the unique three-year Bible course "Friendship Series." You guessed it: published by C.R.C. Publications. Their materials are used by a wide diversity of denominations.

Lively services

I attended a number of "Friendship Groups" and wished our church services were so lively! There was excellent singing accompanied by body-motions. The Moses story told by a puppet (How about that instead of reading sermons when the minister has a classical appointment?) There's one teacher for every student, and after the story the teachers take their students separate to go over the story once more. Much repetition and review is needed to make the Gospel sink in. I was quite surprised to see how many students remembered the last week's story. Then, social time, more singing, refreshments, crafts!

But all good things must come to an end. Students hugged their teachers and vice versa. Even the guest got a few hugs and kisses. A Bible verse came to my mind, "Insofar as you did it to the least of these ...." The least? The child-like faith experience, the simple happiness of these students puts many of us to shame. One teacher said, "From week to week I'm blessed by these students. For no money in the world I would miss these Friendship Evenings."

The "Friendship" program is designed to be used in a group setting. But not too many individual churches have more than four or five mentally handicapped church members. Often a number of local churches co-operate in forming a larger group, so that socialization and group stimulation can take place.

Friendship Series charities

One thing the mentally handicapped can't do is organize their own Friendship Group. That we must do for them. Thus a few pastors sat down with a few Canadian delegates to the CRC Board of Publications. They found an excellent adviser in the person of Don Campbell, Director of the Lambton Association of the Mentally Retarded. Together they formed the Canadian counterpart of the U.S. Friendship Foundation and called it Friendship Series Charities. Friendship Series Charities is now operating Friendship Groups Canada. (Its main goal: to establish an increasing number of Friendship Groups in the land.)

Herman de Jong, previously with the Salem Christian Mental Health Association, was appointed part-time co-ordinator. Friendship Groups Canada received a one-year grant from CRC Publications; after that they will have to "row with their own oars." It just may work. The 1985 CRC Synod recommended "Friendship" to the churches for financial support in 1986, and that message is slowly filtering through.

But to really make "Friendship" work, additional funds from Canadian Foundations, business, individuals and a few Big Friends are needed. "Friendship Groups Canada" is confident that such support will come about, but they are at present working on a shoestring budget. The process of obtaining charitable status has not yet been completed.

The goals of "Friendship Groups Canada" are:
— to establish and help establish Friendship Groups in all regions of Canada.
— to co-ordinate existing Friendship Groups.
— to co-ordinate teacher training, conventions and workshops.
— to seek funds for further development of the Friendship Series.
— to obtain contacts with government, social services, Associations of the Mentally Retarded.

"Friendship" may well become one of the most important evangelism projects of the Reformed Churches. If you would like to help "Friendship Canada" get off the ground, your donation will be accepted with thanks to God! The address is:

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=SIGH=

NAE told "centre of gravity" of Christianity has shifted

KANSAS CITY, Mo. (EP) — "Less than one per cent of evangelical Christians were found outside of Europe and North America 200 years ago," Warren Webster, general director of the Conservative Baptist Foreign Missions Society, told delegates at the National Association of Evangelicals, (NAE) annual convention March 4. "Today that figure is more than 50 per cent. Clearly the "centre of gravity" of Christianity has shifted."

Webster said that while 95 per cent of the world's people have at least some of the Bible translated into their native language, "more than 300 million people do not have as much as John 3:16 in their own language, and even if the Bible was available, more than one billion non-literate adults worldwide could not read it."

Webster concluded, "We must press on to complete the task for world evangelism, using the translation and media tools God has given us."

Believe it or not ...

GARDEN GROVE, Calif. (EP) — The annual live retelling of the Easter story at the Rev. Robert Schuller's Crystal Cathedral in Garden Grove, California, was held this year on April 5. The production included fireworks shot off indoors, an "earthquake" vibrating through the cathedral and a real tiger pacing down an aisle. Actor Michael York portrayed Pontius Pilate in the program.

Would you like to buy some ...?

Members of First Christian Reformed Church, New Westminster, B.C., were given a unique opportunity recently. Their bulletin informed them: "The Fraser Valley Christian High School graduates of 1986 will be holding a manure sale, since the band class will not be having one this year ...."

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Art

Diego Rivera's art: worth respectful attention

Calvin Seerveld

The best way to understand what an artist means with art is to see a retrospective show. That means you look at what the artist did as a young student, how he or she changed under the influences of various teachers and friends and then how the artist matured as he grew in years and became skilled in presenting artistically what he wanted to say.

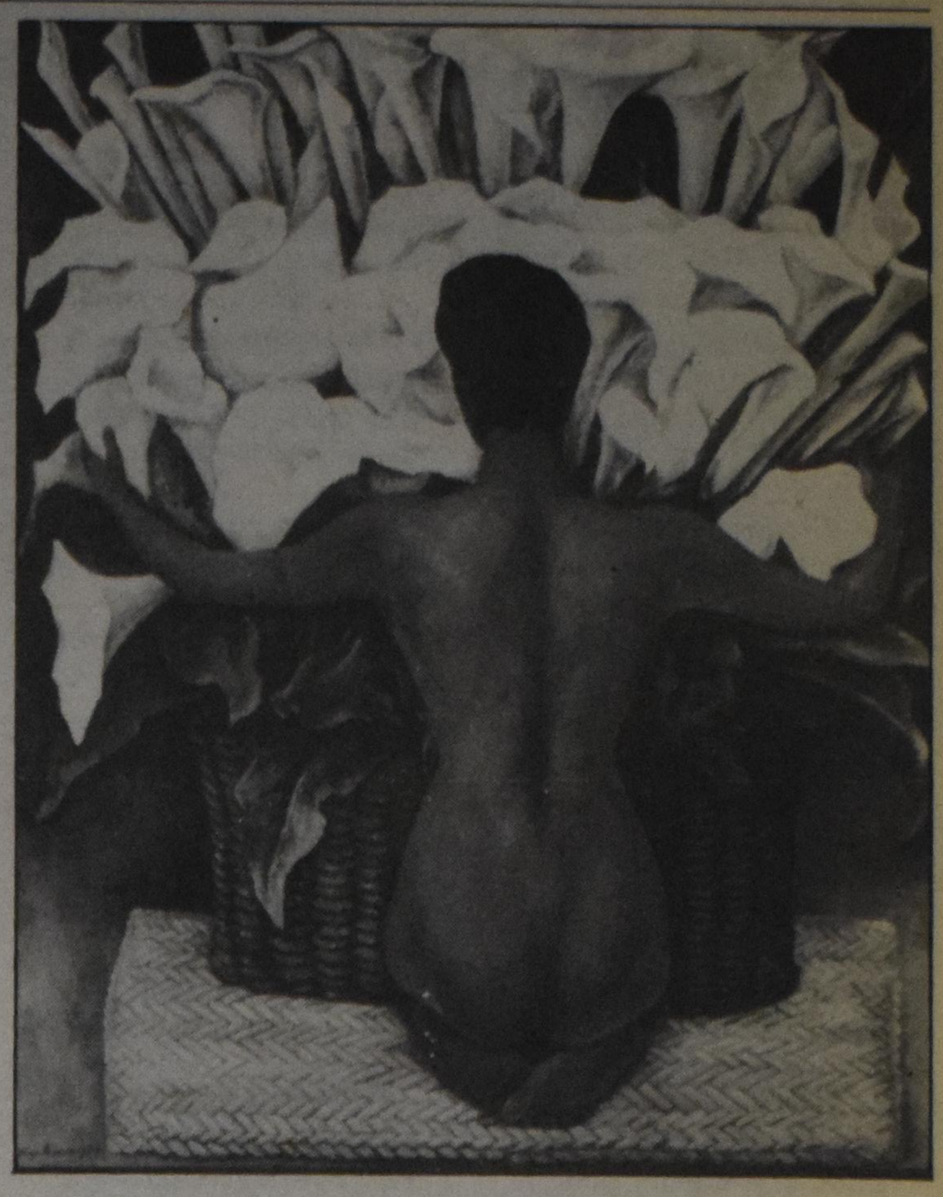
The Detroit Institute of Arts (5200 Woodward Avenue, 313-833-7900) is presenting a retrospective show of art by the Mexican Diego Rivera (1886-1957) until April 27, 1986.

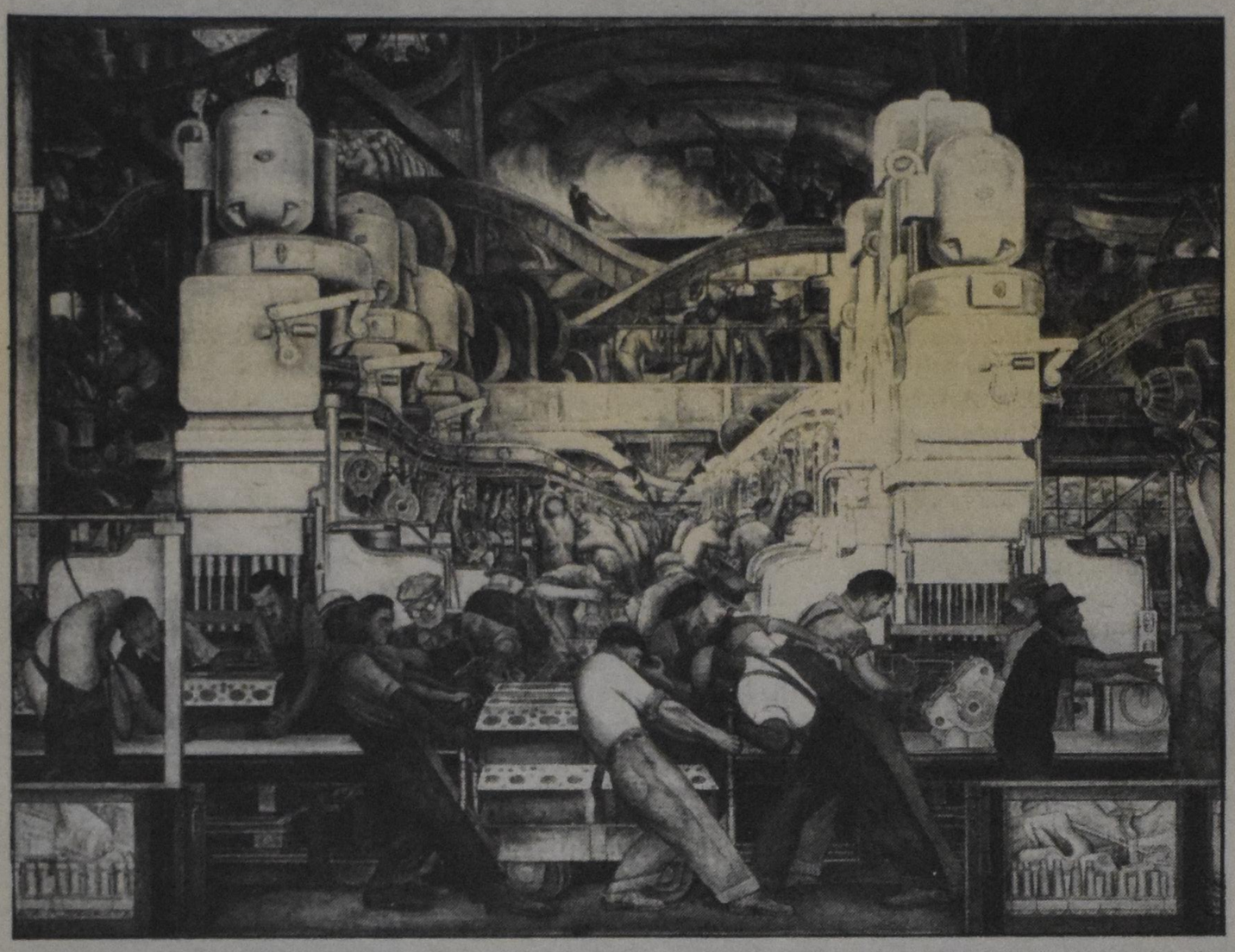
Detroit has collected for the occasion the drawings behind the impressive frescoes on "The Detroit Industry" series which covers the large atrium of the museum, 130 exquisite drawings and watercolours, 114 easel paintings in oil, a 30-minute film on the frescoes of Diego Rivera, as well as a photographic display of the artist, his associates and local spots dear to him.

This is an unusual opportunity to see how a sometime Marxist commitment and vision translated into art for people that gave the under-classes a sense of self-respect and historical identity.

Homely and strong

Diego Rivera painted like the Cubists after studying in Paris, and later he indulged in a fantastic kind of surrealist artistry for a while. But in the 1920s, when the "revolutionary" Mexican government was intent upon not following everything "Made in USA" and Europe, Diego Rivera began to paint native Mexican scenes with a simplified line that reminds one of Pre-Columbia sculptures, ungainly by Renaissance standards, but homely and strong.





Illustrations this page: *Diego Rivera. Clockwise from upperleft:* Two Hands, *red and black chalk;* Nude with Calla Lilies; Detroit Industry, *Fresco;* Portrait of Lupe Marin, *oil on canvas.*

It is the huge drawings in charcoal and crayon, studies for frescoes, which show the master craftsman and the particularly tender strength of Diego Rivera's art at its best. In the drawings one can see the delicate hints of grief and pride in the Indian workers and poor behind the obvious, surface point.

The watercolours too catch the provocative rhythms of a local festivity so much like Brueghel or Jan Steen, and the raw, noble beauty of a peasant.

A naive faith

The frescoes themselves are charged with societal critique like the prints of Hogarth. In some ways Diego Rivera takes on the artsy traditions as Canadian William Kurelek did, and gives an alternative, although Diego Rivera believes technology and professionalism will save us if we can just get rid of the greedy who exploit other people.

There is something naive about Diego Rivera's faith-filled art, disarming and simultaneously short-sighted, as if evil can be overcome by simplicity, food and a woman with flowers, instead of the reality of Easter. But Diego Rivera's sturdy, skilled art is worth a Christian's respectful attention. It might even give us pause as to how we misunderstand, rarefy, or neglect so great a creatural gift from our Lord.

The exposition is free! 9:30 - 5:30, open every day except Monday and holidays. Detroit money makes it possible to buy for 50 U.S. proletarian cents a lovely little catalogue of excerpts to remember *Diego Rivera: A Retrospective.*

Calvin Seerveld is professor of Aesthetics at the Institute for Christian Studies in Toronto, Ontario.

Seerveld calls for iconoclasm

Linda M. Bieze

Calling for a Christian response to the cultural crises of the 20th century, Calvin Seerveld, senior member in philosophical aesthetics at the Institute for Christian Studies in Toronto, visited Trinity Christian College, in Palos Heights, Illinois, March 13 and 14 as the college's 1986 Staley Lecturer.

In his March 13 evening lecture to the public on "Main Trends and Current Predicament in Modern Art — A Christian Perspective," Seerveld used slides of many art works to illustrate his points and demonstrate his thesis that modern "capital-A 'Art' needs to be knocked from its pedestal."

Much of modern art, he pointed out, has cut itself off from its historical roots (for example, Mondriaan) or simply mocks its past to shock viewers (for example, Dali).

Seerveld went on to claim that Christian artists are wrong to adopt mainstream modern art's approach and merely "trim its edges."

As alternative contemporary models for Christian artists to learn from, Seerveld offered Mexican artist Diego Rivera, working out of a "community, a commitment, a sense of tradition at variance with domineering Western cultural history," and Polish artist Hasior, whose work under a Communist regime has a subtle "critical edge, an indictment within the bounds of artistic ambiguity."

The work of Christian artists, Seerveld concluded, should be a "current-language translation of the faith within us," a constant "re-formation" in the modern art world.

Earlier on March 13, Seerveld addressed the Trinity community and guests on "Background and Examples of Black American Art."

Demonstrating a continuing tension between "preachments" and "assimilation" in over 200 years of black American art, he called on the Christian community, which, he says, faces a similar dilemma in its art, to work for "transcultural enrichment."

Leading the March 14 Chapel service at Trinity, Seerveld presented "Changing Images of the Crucifixion" in paintings from the 16th century to the present. Twentieth-century Christians, he concluded, must "engage the power of painted images to stretch us to more biblically relevant service inside *and* outside the church doors."

A professor of philosophy at Trinity from 1959 to 1972, Seerveld has been a member of the Institute for Christian Studies faculty since 1972. His March lectures marked his first visit to Trinity since 1972.

Seerveld, a graduate of Calvin

College in Grand Rapids, Michigan, received the doctor of philosophy degree in philosophy and comparative literature from the Free University in Amsterdam in 1958. His latest book, *Rainbows for the Fallen World* (1980), addresses many of the issues he discussed at Trinity.

As adults, how do we relate to our parents? (1)

Mary VanderVennen

The fifth commandment, "Honour your father and your mother," is usually rather narrowly applied. Sermons on this commandment admonish children and young people to obey their parents, treat them with respect, overlook their shortcomings and walk in the paths their parents have showed them because parents have been placed in authority over them by God.

While undoubtedly there is that message in the fifth commandment, I suggest that we miss some of the richness of it if we restrict the application to children and the dimensions of it to authority. There is meaning in it for parents too: parents in relation to their own parents. The question is, how can adults *as adults* relate to their parents in a way which honours them?

Nobody challenges the pattern

Relationships between adults and their parents tend to fall into a stereotyped pattern. If they live close to each other, there may be frequent contact by way of phone calls or visits. The contact tends to be initiated more by one than by the other, and though the receiver may be somewhat resentful of the contact, there is some anxiety if for some unknown reason it is not made.

Conversation tends to be rather superficial: what the (grand) children are doing, social activities, gossip, etc. There may be the ritualistic Sunday dinner with everybody gathered at the same place, invitation unspoken but carrying the force of a command, with penalties for "no shows." Conversation here too tends to follow unwritten but very real rules. Certain subjects are taboo, or if not taboo, avoided because an argument will certainly follow.

Certain ways of reacting or of behaving are not tolerated. Some or all of the people may be uncomfortable with the pattern, but nobody challenges it. The older adults want to do something to keep the family together and the younger ones say, "After all, Mom and Dad won't always be with us, and we had better keep it up while they're still here."

Predictable behaviour

If there is geographical distance, contact may be made by letter or perhaps by phone call. Visits take place on certain holidays, or there may be a lengthy summer visit during which people live in the same house. These visits may be anticipated in various ways and to various degrees, but there is often a half-guilty but very real sigh of relief when they are over.

Sometimes the younger adults separate themselves completely from the older generation and proudly display that fact as proof of their adulthood and independence and as proof that they have no difficulties with their family of origin.

"I don't have any problems with my folks," I sometimes hear. "We never see them. We leave each other alone."

Sometimes older adults and younger adults cannot get together at all without great tension and conflict. Almost any subject seems to set off a chain reaction which results in explosion.

The characteristic common to all the situations I have described is that contact and communication is stereotyped, utterly predictable and sterile. Everybody knows, though it is almost never explicit, what the rules are, and deviation from the pattern raises anxiety and is perceived as a threat to the "closeness" of the family relationships.

"They're getting old, and I couldn't risk hurting their feelings."

Peace at any price?

When that situation occurs it is a sign that parents and their adult children have not learned to relate to each other on an adult-to-adult basis. The relationships have become "stuck" at some pre-adult level, a level which contains sore spots, unrecognized and/or unresolved conflict and anxiety.

If family members are aware of this, the feeling may be that peace at any price is preferable to the pain of opening up the old wounds again, and relationships remain static. If there is little or no recognition of conflict, there may be a vague restlessness or depression around contacts with each other. Contacts are made at least partly out of a sense of duty, but there is very little if any satisfaction in them.

When I ask adults whether they think they can do something to change their relationship to their parents, I often hear: "They're getting old and I couldn't risk hurting their feelings," or, "What's the use? I couldn't possibly talk to my parents about what's bothering me." Then to me: "You don't know my parents! *Nobody* can talk to them! They'll never change!"

Unfortunately, often these same adults are coming to me because of a breakdown in communication with their own children. In such cases, counselling becomes a three-generational effort.

If you want to change your relationship with your parents, how do you begin? Of course, each situation has its unique character. But there are a few general principles which apply to all situations.

(Concluded next week)

Mary VanderVennen is Director of Christian Counselling Services in Toronto, Ontario.

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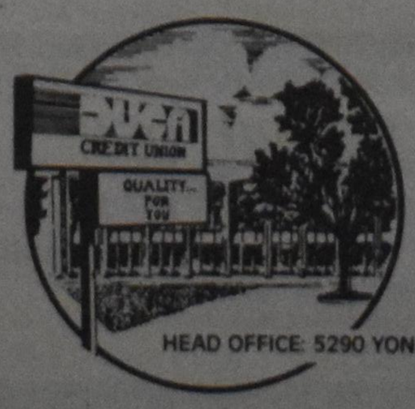

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CREDIT UNION

Family

CRTC discriminates against religion, says CPJ

Henry de Jong

TORONTO, Ont. — The Canadian Radio-television and Telecommunications Commission (CRTC) has proposed, in its *Cable Television Regulations* that "an audio non-Canadian programming service consisting of programming with predominantly religious themes" be prohibited.

Citizens for Public Justice (CPJ), an independent Canadian citizen's organization, has urged the Commission to reconsider this regulation in a letter to the CRTC's Secretary General, Mr. Fernand Belisle.

CPJ notes that non-Canadian, "secular" programs are not prohibited, and argues that this distinction between religious and non-religious programs is not "in keeping with the spirit and letter of the *Canadian Charter of Rights and Freedoms.*"

In its letter, CPJ states that it "supports the Commission's legitimate objective that there be more Canadian programming." It adds, however, that "the real need for more Canadian programming should be recognized across the board."

Law discriminates against salad dressings

Ontario's Sunday closing law is under attack by Longo Brothers Fruit Market in Toronto. John Keefe, lawyer for Longo Brothers, said that the Retail Business Holidays Act is so riddled with exceptions and requirements that it cannot withstand a constitutional attack.

The Longo Brothers are allowed to sell vegetables when open on Sunday but not related products such as salad dressing. According to their lawyer the act limits consumers' choice. According to the lawyer for a Toronto furrier the act "dictates an entire lifestyle."

Neither of them suggested that, for similar reasons, low wages might be unconstitutional.

HDJ

A subscription to C.C. makes a nice gift.

salt and pepper

Anne Van Wyngaarden

Thirty years ago our highways boasted signs which said: "$50 fine for littering." I don't know how many fines were collected, but our highways were remarkably free of garbage. Today such signs have gone and it breaks my heart to see how our once beautiful roadsides have become trash cans.

After a summer weekend, the quarter-mile of road between our house and the nearby church yields at least half-a-garbage-bag of junk. And those of us who are descendants of the clean, proper and fastidious Dutch are as much to blame as anyone else; it's not a laughing matter.

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

MEDIA SCAN

Henry Knoop

A computer in the home

For years I have been writing everything longhand, going through draft after draft till my handwriting is barely legible, even to me.

You can appreciate my apprehension therefore, when a little over a month ago I made the plunge — I bought a computer. I do write a fair amount and a word processing program would be a great time saver; my children are interested in computers and the oldest would be taking a course next year; besides, the financing was right and I would be foolish not to take advantage of a rare opportunity.

But a computer! How would I ever learn to use it? How many months wouldn't it take before I would be able to master it? I felt somewhat akin to a new immigrant standing in the doorway of a new country, having to learn a whole new language. And the guide books and instructional manuals supplied with the computer — they looked bigger than my dictionary!

Although this story is far from over, fortunately I can report that after one month things were, and are, not as bad as they first appeared. It did not take very long before I could do some elementary exercises and writing on the monitor. Shortly afterwards I learned how to save what I had written and how to retrieve it. I learned by accident how to erase important information and how to avoid that in the future. This week I learned how to get a printer to take my writing and spew it out in an authoritative fashion. I'm feeling pretty proud.

One of my first fears was that I wouldn't have the time to learn how to operate a computer. Could I find the hours it would take to learn this new gadget? I promised myself that I would work on it a little at a time — 15 minutes a day to start. It worked. As my confidence grew I discovered time spent on the computer was not extra-curricular — I could use it for my work and play. The children discovered its potential and are busy typing letters and reports. The computer is beginning to look very much at home in my study.

This computer story is, for me, an illustration of how easily one can adapt to a new medium in the home. I think of my forebears who saw their whole lifestyle initially disrupted, perhaps even threatened, with the advent first of radio, then television. How much apprehension didn't come into their homes at first with these new gadgets? I can remember my own father deliberating in a department store over which stereo LP records to purchase to accompany the new record player. Or the day we bought our first television set — I was 13 at the time.

But how quickly we adapt! Radios and television have become an essential part of all our homes — what would we do without them? Stereo LP records are being overtaken by cassette tapes and compact discs, and the family record player by "ghetto blasters" or Walkmans. We've grown up with these "gadgets," so much so that we often lose perspective on the role they play in our lives.

The latest statistics report that television is on more than seven hours a day in the average American home. That is a staggering amount of time. Have we "adapted" to television so much that we have perhaps lost control of it in our lives? Is television controlling us?

What can be said about computers at this relatively early stage of influence on our society and in our homes? Are there pitfalls we should be aware of before it's too late?

I think we can learn a lesson from the way television has changed society; and I suggest two areas of concern.

The first is that we lose perspective on computers. They are but a tool available for our use, for work or play or whatever. They should not dictate how we live our lives, but should be used by us when we want and when we need them.

The second is that we fail to recognize their limitations and expect too much from them. Computers can only put out what we have put in. A word processing program is great, but first you have to have the words to process — you have to have something to say. Effective and responsible computer use does not mean that you start with computers — you start with the person using the computer.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

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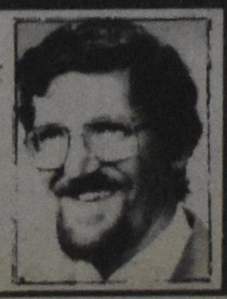

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Vacation 1986

How to cope with the woods

Bob Defries

As anyone who has flown over northern Canada well knows, despite its undisputed beauty there's a near unceasing uniformity to the kilometre upon kilometre of thickly wooded terrain spread out below like an endless carpet.

In fact, the dense forest, intermittently broken by crystal-clear lakes and winding rivers, ancient boulders and rock outcroppings, resembles a vast, unchanging picture frozen on a giant outdoor screen.

This rugged landscape can turn from a thrilling challenger to an ominous foe for someone who is lost and has little or no knowledge of the wilderness.

Fortunately, most people who lose their way in the woods usually come across a bush road or some other link to civilization and find their way back.

While the best plan is not to get lost in the first place, that's sometimes easier said than done. One wrong turn can lead to another, and this can lead to total confusion.

Be alert

Hunters who concentrate on tracking wounded game can lose track of their surroundings. Birders on the trail of a rare warbler can find themselves turned around. As a precaution, it's wise to make a note of landmarks as you go along.

And watch that you don't wind up walking in a circle. Walk toward an object that's directly ahead of you, choose an object beyond it — and so on.

You can never be too careful, even on a short walk in familiar woods. It's a good idea to let someone know where you are going and approximately when you intend to return. Then, if you fail to come back at the appointed time, your friends can start looking for you. And make sure you tell them if there's a change of plans.

Joel Cooper, the Ministry of Natural Resources Parks Planner for Wawa District, remembers one August when a lot of time and effort went into finding 10 canoeists from a boys' camp who were "lost" on the Pukaskwa River in northeastern Ontario.

"Before beginning the 96 kilometre trip to the river mouth at Lake Superior, they arranged for a local commercial fisherman to meet them there on a pre-arranged date," Cooper said. "When they didn't arrive, he reported them missing. Turns out they had altered their plans, and finally showed up more than a day late."

You can cope

Even when you're careful not to get lost, it can sometimes happen. And it can be a stressful, frightening experience.

Remember first of all that you *can* cope with the woods. Before you head out, read something about survival. And to coin the Boy Scott motto — "Be prepared!"

Always carry a compass — and trust it. Sometimes sportsmen and other travellers *think* they know the way and strike out on their own, only to regret it later. And obtain a good topographical map of the area. A map and compass can be your pass keys out of the wilderness. If you are unfamiliar with them, you should get instruction from someone skilled in compass use and map reading before your trip begins.

If you do lose your way, don't panic. Panic is the enemy of reason. Make a special effort to remain calm. Let logic be your guide and start making plans on how to get back to your home or campground.

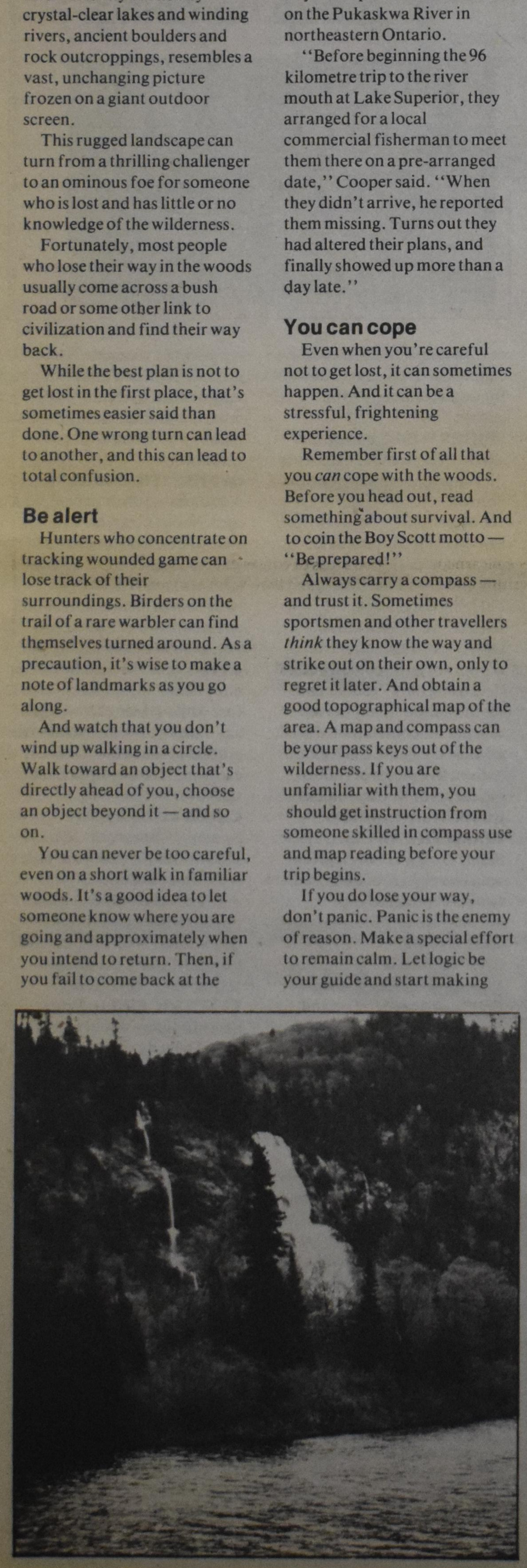
The Ministry of Natural Resources publishes a pocket-size card called *How to Survive in the Woods* that briefly offers basic survival tips. You can get a copy by writing: Public Information Centre, Ministry of Natural Resources, Whitney Block, Queen's Park, Toronto, ON M7A 1W3.

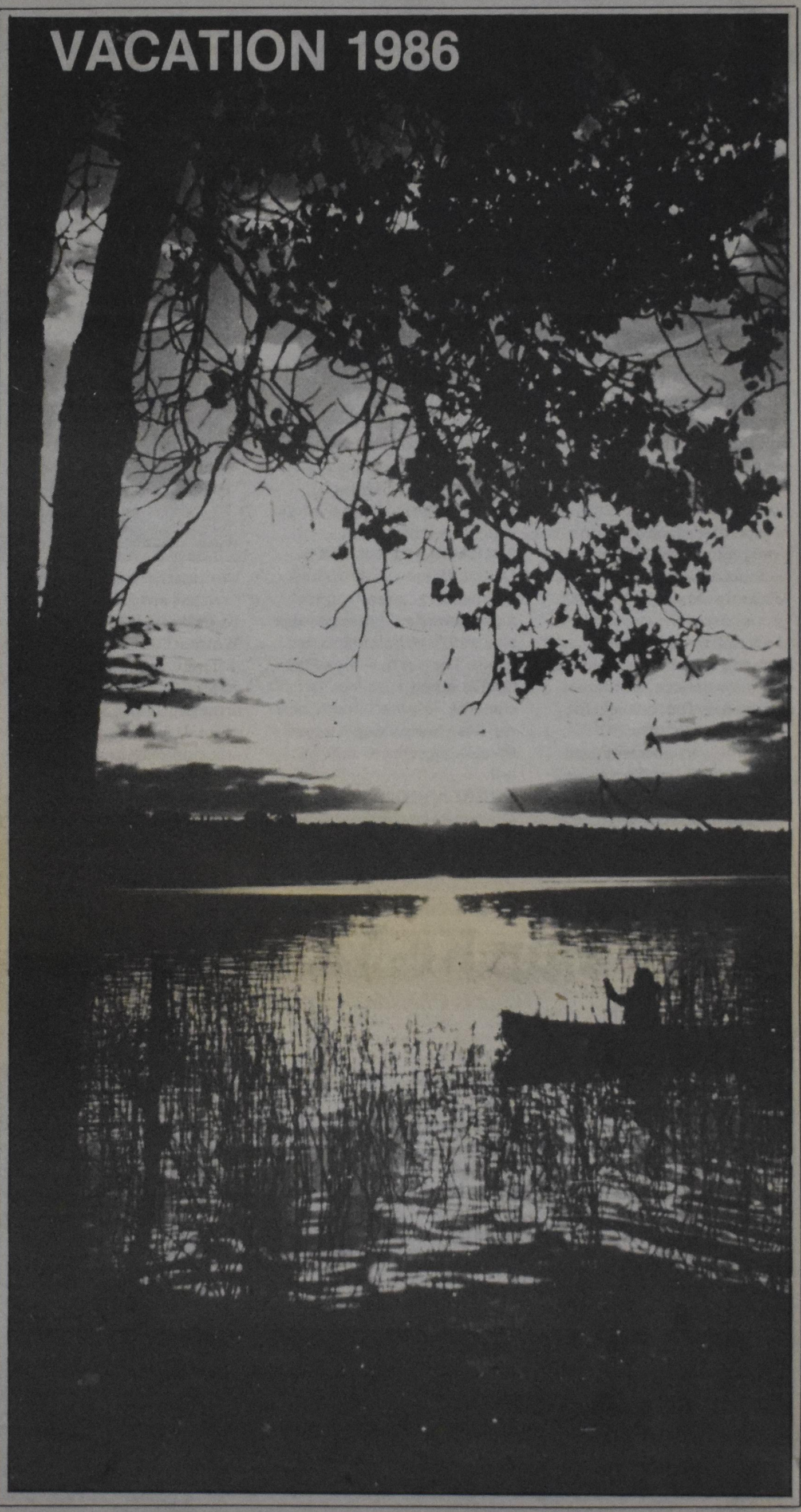
In a nutshell, though, your best advice is to remember that if you are lost, the trees that seem to be closing in on you will supply shelter, fuel and food until you are rescued.

Some other quick tips:

- Don't wander aimlessly; this will only waste your strength.
- Stay in the open where you can be seen by searching aircraft.
- Always carry water-proof matches, sheath knife, snare wire, fish hooks and line, compass, map, pocket first aid kit and raisins or sweet chocolate. Ration your food.
- Build three fires in a triangle — three of anything is a distress signal. Add green boughs to pour smoke into the sky. But be careful — make sure you're not risking a forest fire that could trap you.

Bob Defries works for the Ontario Ministry of Natural Resources, Toronto, Ontario.





Inside the vacation issue:

How to cope with the woods. Even the most careful can become lost p.11
Initiative games for group camping. Some fun ideas which help your group learn team-work, co-operation and creative thinking p.12
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Recreational vehicles — good investment? Consumer Beat examines this sales play p.13
The risk of rest. The enemy seeks to attack us when we are weary p.14
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Vacation 1986

Initiative games are one of the newest and most promising activities to influence the camp scene. A series of group tests is established in which each group must think up a solution and then work together co-operatively at solving the problem.

One method of presenting the games would be to divide the entire camp up into about eight fairly equal groups. Each group would start at a different station and rotate to a new problem every 15 minutes or so. A leader at each of the stations presents the problem, states the rules and then steps back to allow the group to try and solve the situation. Since the interaction is more important than finding a "right" answer, the leader refrains from offering suggestions or hints.

The games may be competitive or non-competitive, depending on your philosophy. If they are conducted as competition, the leader would simply time each group to see how long it takes them to arrive at a solution, and then add up the times from the different stations. The games are not only fun, but help the participants to learn teamwork, co-operation and creative thinking. They must learn to take advantage of the combined physical and mental strength of the team.

After a group has completed (or failed to complete) a problem, it is desirable to have the members of the group discuss what happened ... what decisions were made, how were these reached, who had ideas that were ignored, what went wrong, etc. Below are a few ideas that have been developed. When you get the idea, you will be able to develop your own, utilizing the unique physical properties to your campsite.

THE ELECTRIC FENCE. Object: To transport the entire group over an "Electrified" rope which is tied between two trees, without touching the rope or the trees. The only equipment provided is a sturdy eight-foot long pole.

REACH FOR THE SKY. Object: Given a piece of chalk or tape, the group attempts to make a mark as high as possible on a wall or large limbless tree trunk. The tree or wall can be used as support, but not for climbing. Use mats, foam, pine needles or something else under the climbing area in case of a fall.

THE BEAM. Object: To get your entire group over a beam lashed between two trees as quickly as possible. The beam should be five to eight feet off the ground, depending on the ages of your campers. The trees may not be used in any way. Once a person is over the beam, he may not assist other persons, except when they are coming off the beam.

TEA IN A TREE. Object: Make tea in a tree. Needed: a good climbing tree. The group is given two #10 cans, some wire, matches, a tea bag and two cups of water.

Initiative games for group camping

BLINDFOLD LINEUP. Whisper numbers of letters of different animals. Non-verbal communication only to arrange group in consecutive order. If animals are used, tallest animals to shortest animal, making their sounds only.

RAFT BUILD. Object: To construct a raft and transport everyone to a float or dock, staying dry from the waist up.

THE ROCK OR STUMP. Get the entire group onto a rock or large stump. More interesting if the rock is in the water.

MAZE. Build a maze out of rope in a tree area. Blindfold everyone. Lead into the opening. Find way through.

TENT. Set up a tent correctly. All members of the group except one are blindfolded. The one who is not blindfolded cannot touch the tent or any of the other members of the group.

SPIDER WEB. Strong ropes tied to trees, some loose. Cross the ropes without touching the ground.

HUMAN MONSTER. Object: Build a composite human monster with 1/3 of campers' legs and 1/4 of campers' hands touching the ground.

RADIOACTIVE FIELD. Object: All members of the group crossing a contaminated field using only "rubber pads" for insulation. If any person touches the contaminated area, all must try again. Each group is given five pieces of rubber, old carpet or wooden blocks with nails driven in them.

CROSS THE ABYSS. Object: Safely cross a 12' abyss given only two eight foot 2x4's and two short pieces of rope. If anyone falls in, all must return and start over.

CANNIBALS & MISSIONARIES. Props: Cardboard canoe, start and finish lines, six cannibal signs, six missionary signs. Object: Get all of the people across safely. Canoe will carry only three people at a time ... Cannibals may never outnumber missionaries on either shore or in the canoe, else they will eat the missionaries.

SAVE THE INSULIN. Props: A plastic bleach bottle, a pike pole, two-eight foot planks, some rope. The bottle is placed in the lake about 20 feet from shore. Object: Rescue the insulin needed by dying man. Water is full of man-eating sharks which will instantly eat anyone who steps or falls in.

TOUCH THE TOP. Every member of the group must touch the top of a football goal post or similar tall pole. Prop: 20 feet or more of heavy rope, an eight foot plank.

REMOVE THE BRIDGE. Line off 50 feet of a field to represent a "swamp." The group is provided three-10 foot long planks. Everyone must cross the swamp, taking the planks with them, so that no trail is left.

DEFUSE THE BOMB. Props: A #10 can ¼ full of gravel and a short piece of rope for a fuse; a 14 foot 2x4, a six foot 2x4 and six foot piece of rope. The can is set in a small circle about three foot in diameter. Another circle is drawn 15 feet further out, around the small one. The area between the two circles is a mine field. Object: Remove the fuse without being blown up. If anything or anyone touches the ground between the two lines, everyone is blown-up and must start over.

CROSS THE SWAMP. Swamp with two sides. Quick-sand in middle. (Use your lake from shore to a dock.) Your one canoe can only carry 300 pounds without sinking in the quick-sand. With this you must transport all people plus ten-100 pound packs across.

ELECTRIC FIELD. Props: Several stumps a foot or less in height which can be arranged about seven feet apart; two sturdy boards eight feet long. Object: To get the whole group from one side of the field to the other without touching the ground. Not allowed to jump from stump to stump directly, or touch either board to the ground.

Reprinted from News and Views, Fall 1984, published by Christian Camping International (Canada).

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★ Camping is learning to appreciate plant and animal life, as we find it in the great out-of-doors.
★ Camping is learning about our responsibilities in God's creation.
★ Camping is enjoyment in acquiring skills such as swimming, canoeing, sailing, camp crafts, etc.
★ Camping is a time of sharing, caring, relating to others in a meaningful way, making new friends.
★ Camping is a time of relaxation, just listening to the sounds of nature.
★ Camping is an experience of growing up and maturing physically, mentally, socially and spiritually.
★ Camping is campfires, sing-songs, an expression of joy.
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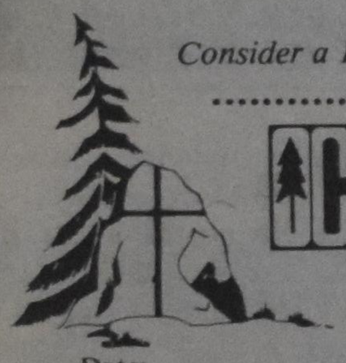

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Vacation 1986

Be careful when signing for long-lease campsites

(Consumer Beat) — Before signing up for long-lease campsites, residents should be aware of possible problems down the not-so-long road.

Thousands of people across Canada have leased picturesque vacation spots in the country for periods as long as 21 years. Most are thrilled to have found an affordable way to enjoy nature without having to face the inevitable weekend line-ups at public campgrounds. But some lease-holders now wish they'd stayed in line.

Although the industry currently appears stable, a number of long-lease operations have gone bankrupt over the past few years, putting campers out on their ears and out of pocket, says Dave Mitchell, an official with the Ontario Ministry of Consumer and Commercial Relations (MCCR).

Campsite operators usually insist on advance payment of the full amount owing for the entire term of the lease. Twenty year leases can cost between $5,000 and $25,000. If the company goes out of business before the lease expires, campers could lose their rights to use the property, along with all the money paid in advance.

First investigate

Careful investigation before signing a lease can help lower the risk of financial loss and ensure the site chosen will meet your needs for many years.

Always visit at least a few different campsites to get an idea of costs and what to expect for your money.

Find out how long the current owner has been running the site and check facilities carefully for signs of neglect. It's impossible to be certain a company will survive for the next 20 years, but choosing a well-maintained, obviously viable operation can help minimize the risks.

When considering a new campsite that has yet to be completed, don't accept verbal promises that swimming pools, snack bars and other facilities will be built. Check with local municipal officials and the Medical Officer of Health to ensure everything promised has been included in the registered development plan.

If you plan to use the property for winter sports find out if it is accessible and fully serviced year-round.

How many sites are in the area? Could it become too crowded?

Where is the nearest hospital? Is the swimming pool supervised?

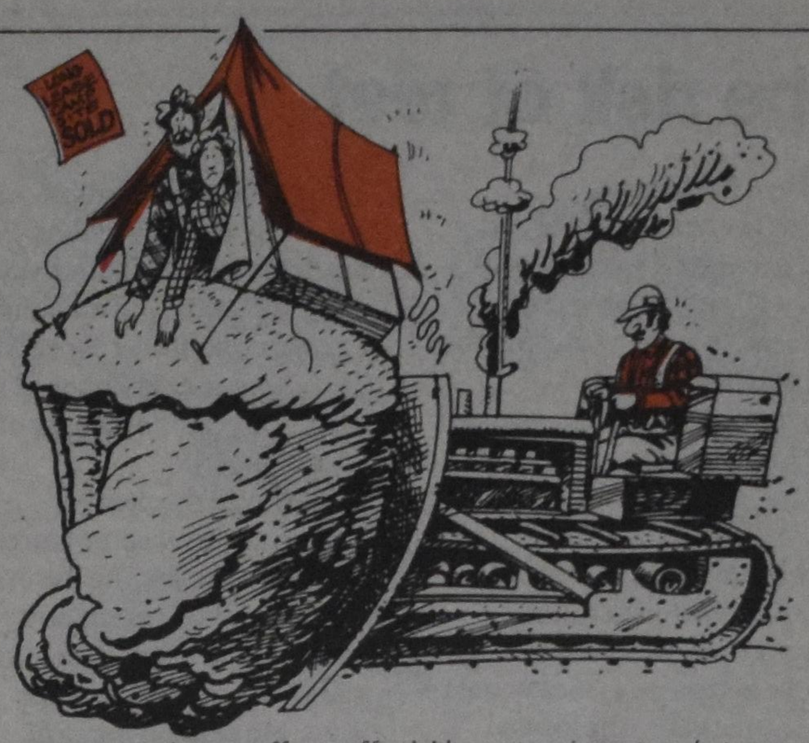
Legal considerations

Once satisfied that the site will meet your family's needs, call in a lawyer to look over the lease and search the title to ensure the property is not too heavily mortgaged.

Most operators charge a monthly maintenance or service fee in addition to the lease payments. Be sure the fee is set out in the lease and find out how any increases would be calculated. Can the owner raise the free arbitrarily?

Insist on including a clause in the contract allowing you to sublet or transfer your lease to someone else without charge.

Once the deal is finalized, ask your lawyer to register the lease at the appropriate Ontario land Registry Office. This will increase your priority as a creditor if the campsite goes out of business — giving you a better chance of recovering at least some money.

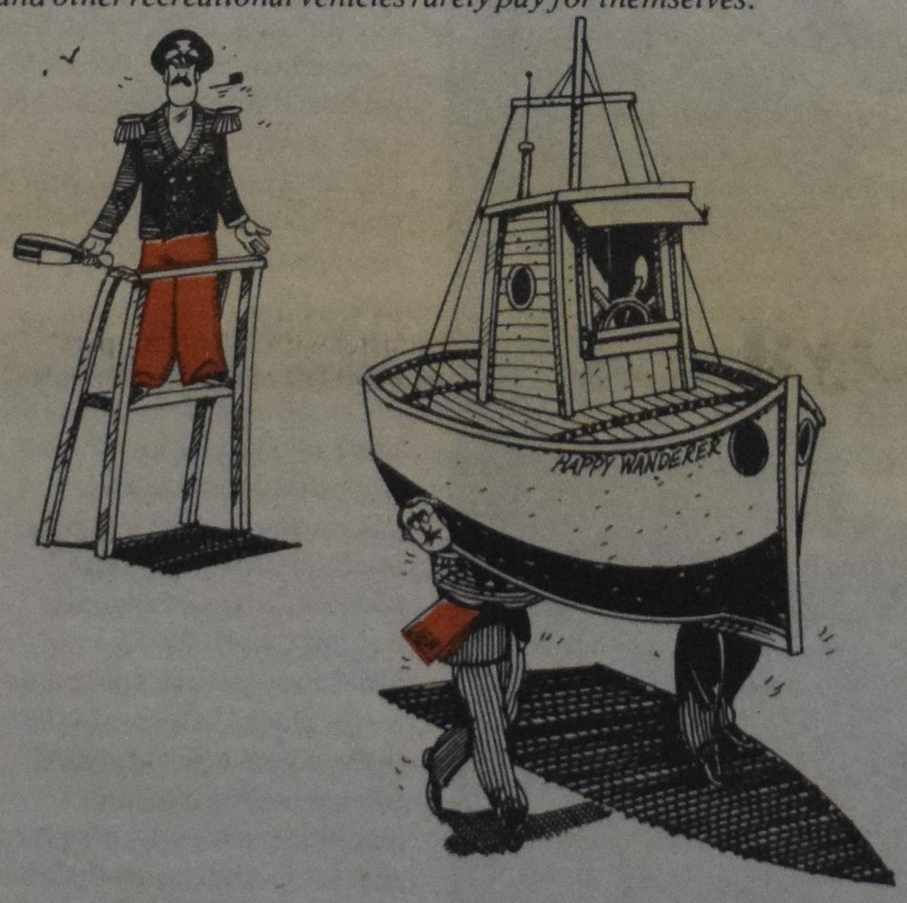


Long-lease campsites can offer an affordable way to enjoy nature, but consumers should be aware of the possible pitfalls. If the operator goes bankrupt, you could be pushed out by a new owner.

From the Ontario Ministry of Consumer and Commercial Relations.

Recreational vehicles — good investment?

(Consumer Beat) — Contrary to a popular sales pitch, boats and other recreational vehicles rarely pay for themselves.



When buying a second-hand boat, camper or other recreational vehicle, be sure the owner hasn't pledged it as security for a loan or it could be repossessed.

Some companies selling boats, campers, motor homes and similar big ticket items are persuading consumers to buy on the assurance that the vehicles can be rented out whenever they aren't needed.

The idea is you'll eventually own the boat or camper and it won't have cost you anything. People may pay thousands of dollars for a motorhome because a sales person has told them they can rent it out to recoup their investment. It may not work that way.

The system may actually be successful in the southern United States and other areas with warm climates, but Canadian winters effectively put the freeze on year-round boat and motorhome rentals.

Don't count on rental income

Some companies will guarantee three months rental of the vehicle you purchase, but the prime rental season — the summer — is when you will want to use it. If you want to buy a recreational vehicle for your own use, be sure you can afford it without counting on rental income to meet the payments.

People often invest in recreational vehicles as a business pursuit for tax purposes. But such plans should be discussed with a tax accountant, not a salesperson.

If you are offered a rental guarantee, be sure all details such as the length of coverage and rental charges are set out in writing. Guarantees are worthless if the companies behind them go out of business.

Anyone planning to rent out a recreational vehicle should also add up the additional costs

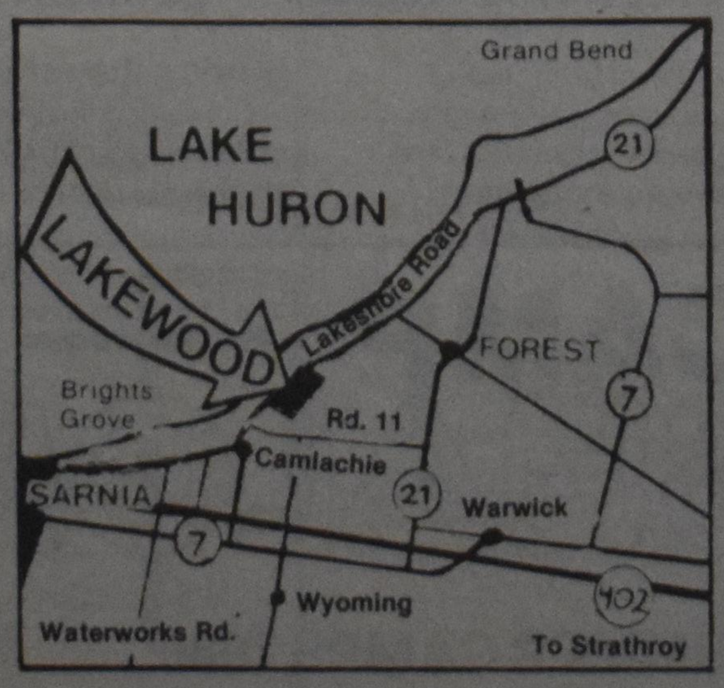
Continued on page 14 ...

welcome to LAKEWOOD

YOUR HOSTS: ARNOLD & ANNE DEELSTRA

CAMPING: Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area.

Our facilities include:
(a) water, hydro campsites
(b) natural campsites
(c) flush toilets and shower
(d) swimming in Lake Huron (300 metres); 40 x 80' swimming pool and a toddlers pool
(e) 7 km. hiking trails
(f) trim and fit exercise course
(g) children's programs
(h) dumping station
(i) Saturday special social events
(j) picnic and game area
(k) large children's playground
(l) convenience store and a Christian atmosphere
(m) weekly films
(n) special events and activities
SENIOR CITIZENS 50% DISCOUNT



For further information contact:
Lakewood
Christian Campgrounds
R.R.5, Forest, Ontario N0N 1J0
Phone: (519) 899-4415 or (519) 337-6031

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Cottages

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Brochure on request:
JOAN & DOUG WILSON
R.R.#3, Box C, Roseneath, ON K0K 2X0
(416) 352-2308

Campsites

Vacation 1986

The risk of rest

J. Boyd Nicholson

She lay heavily in the bed. It had been some years since she was well enough to move around. In spite of the fact that she had left the shores of England a lifetime ago she had not lost any of her broad accent, nor her north-country sense of humour.

She was quick to remind us, when we visited her, just exactly how many days ... or weeks had passed since we last had been there. She looked forward to these visits. A week so swiftly rushes by when we are in the whirl of busy lives and daily demands, but an hour can be interminable for those who lie waiting for the knock at the door to signal the coming of a friend.

She loved the pearl of Psalms, so after some conversation, I took out the Book and opened to those familiar words and began to read, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures ..." "Stop!" she said, putting out her hand to tap my Bible, "You didn't read that right!"

Making us lie down

So I began again, certain that it was her hearing and not my reading that was remiss. "The Lord is my Shepherd; I shall not want. He maketh me to lie down ..." She cut me off short this time, "You're still not reading that right." "What is the mistake I am making?" I asked. "Let me read it for you," she said, "for this is how it must be read, The Lord is my Shepherd; I shall not want. He MAKETH me to lie down ...." Her broad north country accent stretched out the word and added volume to it. "You see," she said, "most of us silly sheep don't have the sense nor the will to lie down when we should, so the Shepherd sometimes has to MAKE us lie down."

"May we have the sense to lie down in the green pastures before the Shepherd has to MAKE us."

It would be good if some of us would learn those lessons from the lives of others who have gone down the road longer and walked a bit closer to the Shepherd, but it seems we have to feel the rod and staff for ourselves. Our very heartbeat is a constant reminder of the wisdom of God as it pulsates, beat ... rest, beat ... rest, beat ... rest. We are not immortal yet and these bodies, if we are to serve the Lord efficiently, must be given the opportunity to replenish their energies for the long haul.

"Last out," don't rust out

One esteemed servant of the Lord who laboured on into his eighties told me one day, "Some say it is better to burn out than to rust out, but I believe it is best of all to last out, for hopefully we are of more good to God's people as we get older." This is not the sloth of half-hearted effort, forever malingering and planning to do great things next year for God. It is just the wise recognition of the danger signals that say it is time to rest awhile. Not give up to an early "retirement" but just replenish the diminished physical and spiritual resources.

(Somewhere I imagine a reader to say... or think, "Physician, heal thyself"). True, this is not an easy lesson to learn.

What is the meaning of the title then, "The Risk of Rest?" If rest is vital, where is the risk? There is a very subtle danger about rest. Perhaps not so much during the rest but after it. We read the record of God's goodness to Israel in Nehemiah 9, and marvel at His grace and their folly. The pattern seemed to be, blessing, carelessness, disobedience, discipline and restoration. Time and time again it happened. Then we read in verse 28, "But after they had rest, they did evil again before Thee." That is the risk of rest. Physical relaxation can lead to spiritual relaxation and we can let down our guard long enough for the enemy to make inroads into our mind's attention and our heart's affection.

As many of the Lord's beloved people make plans these days for much needed vacations and for the essential refreshment of the body and the mind and the replenishing of the soul and spirit let us be aware of the dangers too. For the enemy ever seeks advantage over us.

May we have the sense to lie down in the green pastures before the Shepherd has to MAKE us. May we be aware too that the enemy seeks to attack us when we are weary. While we rest our bodies and ease our minds from the pressures of life let us not relax our vigil lest it also be said of us that "after they had rest, they returned to do evil."

Reprinted with permission from Counsel, May-June, 1984.

"Some say it is better to burn out than to rust out, but I believe it is best of all to last out, for hopefully we are more good to God's people as we get older."

Recreational vehicles — good investment?

... continued from page 13.

of insurance, maintenance, increased wear and tear, and advertising for customers.

Storing the vehicle

Consumers buying boats, mobile homes or trailers will also have to find places to keep their new purchases.

If you plan to take out a long-term lease at a marina, trailer park or campground, investigate the property owners carefully and get a lawyer to go over the contract.

These leases can have terms ranging from five to 20 years and consumers generally pay the entire rental fee in advance. If the leasing company goes out of business before the term ends, you could lose money.

If you have a complaint about a company, call your nearest Consumer Services Bureau.

From the Ontario Ministry of Consumer and Commercial Relations.

Summer Camping Opportunity

THE SCOTT MISSION CAMP* offers disadvantaged children and youth of the inner city a Christian, wholesome and happy camping experience in the Caledon hills approximately forty miles from Toronto. Owned and operated by The Scott Mission, (a non-denominational, charitable organization) the camp provides a physically challenging and spiritually rewarding program of group games, campcraft, swimming, Bible study, horse-back riding, canoeing, and nature encounter in a variety of out-door settings.

Campers whose social background has suffered disruptive influences receive support and guidance from a group of committed, loving, young adults who serve as counsellors and program specialists. Skilled and mature leaders are required for each of the above areas as well as for counselling, swimming instruction, hiking and archery. All positions offer some remuneration which is scaled to the applicant's experience and skill.

If you are interested in sharing an exciting, learning, serving summer please contact:

Earl Ambrose, Director,
The Scott Mission Camp (phone: 924-4437)
502 Spadina Ave., Toronto, ON M5S 2H1

* Accredited by the Ontario Camping Association and Christian Camping Int'l.

CAMP SHALOM

SUMMER CAMPS 1986

For brochures and registration please contact:
Camp Shalom Summer Camps
R.R. No. 4
Cambridge, Ontario N1R 5S5
Telephone: (519) 623-4860

Vacation 1986

Expo's Christian pavilion: spectacular

Expo 86 which opens May 2 in Vancouver will provide a dazzling array of new technology which highlights transportation and communication. It has been labelled "the outstanding world fair of the century." A Christian presence at the exposition will be embodied in the Pavilion of Promise.

The following description of that pavilion is reprinted with permission from the March 1986 ***Mennonite Brethren Herald.***

The spectacular Pavilion of Promise is strategically located on the 173-acre Vancouver Expo site amidst hundreds of exhibits from more than 80 participating nations. The Pavilion of Promise under the direction of Crossroads Communication expects to be a prime attraction to Expo's anticipated 13.5-million visitors. This pavilion with communications as its theme will focus its dramatic message on "God communicating with man and man with God."

Architecturally, the pavilion is designed to facilitate futuristic effects using audio, visual and sensory techniques. Gracing the top of the pavilion is a magnificently sculptured dove with a 60-foot wingspan, representing God's Promise of Peace.

But the true power of the Pavilion of Promise is contained in the three interior rooms, presenting the most exciting audio-visual display ever constructed, which are designed to provide 600 people an hour with an unparalleled Christian experience.

The first room is a 30-foot mirrored cube which produces an infinity of reflected images. The space is viewed rather than entered and the audience is dazzled by a stunning combination of light, film, sound and live action telling the story of Creation.

In the second room, carefully positioned mirrored walls reflect projected images kaleidoscopically so that the screens take on the proportion of a gigantic globe. In this room the audience is given a view of the Life of Christ is an overwhelmingly powerful display of state-of-the-art visual technique.

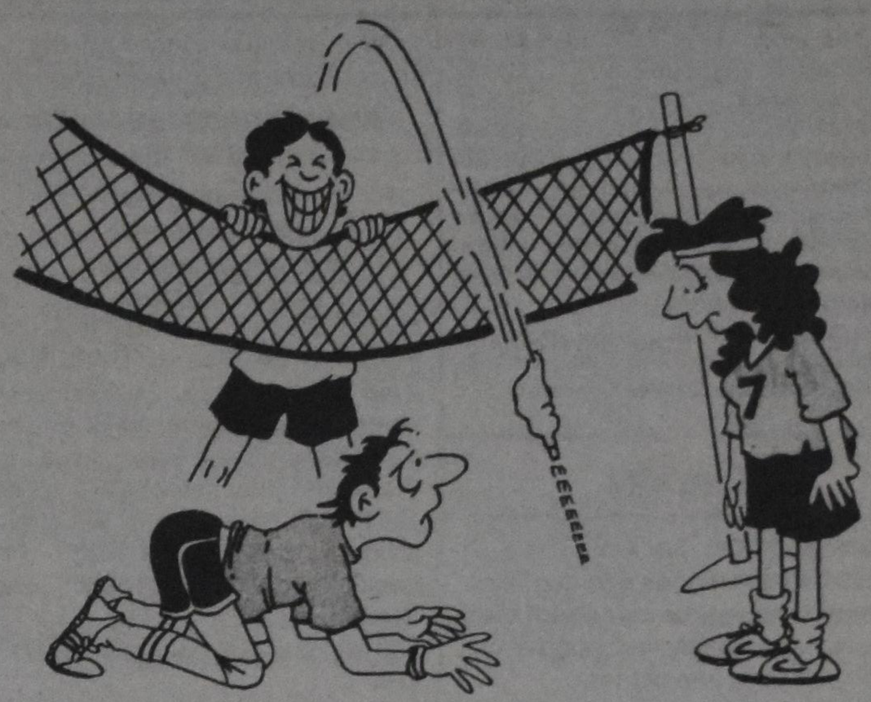
The final room is given an infinitely large dimension through the use of rear projection screens, mirrors and laser effects. This is the setting for the Pavilion's climactic presentation of God's Word.

The message of the Creation, the Life of Christ and God's Promise will be told in all their power through the genius of modern technology and a new musical presentation entitled "The Scroll." From the edge of eternity to the first moment of life in the Garden, to the Great Judgment Throne before which all are to give account, the musical moves the heart to a greater awareness of the love and power of God.

This dynamic and gripping musical has been composed by Bruce Stacey of Toronto, a noted songwriter and producer, who has written music for records, film and television. Paul Mickelson of Los Angeles, who was music director for Dr. Billy Graham, conducted the National Philharmonic Orchestra of London, England for the recording of the score. The narrator is Sir Malcolm Muggeridge, world renowned author, lecturer, and broadcaster.

The message of the Pavilion of Promise will reach millions of other people from the Pavilion's 300-seat amphitheatre. This will be one of the most elaborate facilities available for the production of quality television and stage programs. These programs will be beamed by satellite around the world from the Pavilion during the months of Expo '86.

Hosts and hostesses are still needed to work in the pavilion. Applications are available from the Pavilion of Promise Office, 202-450 Burrard St., Vancouver, B.C. V6C 2K1; 604-668-8100.



Squawker volleyball

Here's a lively way to play volleyball! Try it at the beach too!

Go to a store that sells birthday party supplies. Purchase several "squawker" balloons; they make a horrendous noise as air slowly escapes from them.

Set up a volleyball net and have teams volley a squawking, deflating balloon back and forth across the net. The team that ends up with the fully deflated balloon on its side loses the point.

From: Group March/April, 1986.

Special camps for special children

ABBOTSFORD, B.C. (Christian Record Braille Foundation) — One of the most successful services of the Christian Braille Foundation is the National Camps for Blind Children. The foundation has been providing a large variety of resources and help for the blind since 1899, but its free camps for blind children are perhaps the most appreciated.

At these camps blind children have the opportunity, many for the first time in their lives, to ride bikes, swim, canoe, participate in crafts and sports, horseback ride, etc., under the supervision of experienced counsellors.

National Camps for Blind Children is supported solely through donations and is recognized by the Chamber of Commerce, American Association of Workers for the Blind, Association for Education and Rehabilitation of the Blind and Visually Impaired and Christian Camping International.

For more information about National Camps for Blind Children write: National Camps for Blind Children, 31897 Mercantile Way, Abbotsford, B.C. V2T 4C3.

Ontario increases provincial park fees

(Ontario Ministry of Natural Resources) — Ontario provincial park fees will increase beginning April 1, 1986, Natural Resources Minister Vincent Kerrio announced recently.

"Fees have not kept pace with inflation in recent years," Mr. Kerrio said. "To help defray rising operating costs, provincial park camping fees will increase by approximately $1."

Mr. Kerrio said steps have been taken to ensure that senior citizens and young people will not be disadvantaged by the fee increases.

"Ontario senior citizens and youth groups will pay half the regular camping fees, and no fees at all for day use," Mr. Kerrio said. "Reduced rates will also apply in campgrounds during cooler seasons if water is not available to campers."

Camping fees will increase by about $1, depending on the facilities provided. A permit for a campsite with electricity will cost $10 a night; a provincial park with showers will cost $8.50 a night; a provincial park without showers will cost $7.50 a night; and an additional vehicle permit will cost $3.25 a night. The daily vehicle permit will be $3.

Students: Why not place a free ad in our Summer Job Market?

Sandy Bay Cottages
Rice Lake

It's time to think summer. Come join us and enjoy a family vacation. All 2 & 3 bedroom cottages are fully equipped with: dishes, cooking ware, fridge and stove with oven; hot water; new furnaces and lovely view of Rice Lake. Safe sandy beach and playground for children; recreation hall and store. Excellent Spring fishing, boats and motors. Reasonable rates.

Book your cottage now
Call or write for a free brochure

R.R.#1
Hastings, ON
K0L 1Y0
1-705-696-2951

Vacation in Eastern Quebec

Enjoy your holidays on a mountain farm in the Eastern Townships of Quebec, together with a Christian family. We have a natural swimming pool, fed by a mountain stream. There is good hiking. Excellent meals provided fresh from the garden. We raise our own beef. Weekly summer special: $36.00 per person per day with 3 meals and room.
Special rates for children.

For reservations:
Paul Schweizer Inc.
R.R.#2
Sutton, Quebec J0E 2K0
Phone: (514) 538-2129

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YOUR HOSTS:
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R.R.#2, Box C
Hastings, ON K0L 1Y0
1-705-696-2670

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D & W Intercontinental Music Inc. is introducing a new electronical church- and home organ by the name of "CANTOR." The organs are of high technical quality, intonation per stop, and a digital coupler-system and reverb. We are not spending our money in big promotion since, we feel, that is the only way we can keep the organ at a low price. If you are interested, call us and ask for William.

CANTOR ORGANS
9563 Winston Churchill Blvd.
Norval, ON L0P 1K0
(416) 454-3442

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Calvinist Contact will not be responsible for any errors due to handwritten or phoned in advertisements.

Thanks

VAN SLOTEN: We would like to thank all our friends and acquaintances who sent us cards with their best wishes, on the occasion of our 50th wedding anniversary.
Margaret and John van Sloten, 12727 - 114 St., Edmonton, AB T5A 1L9

Births

KLAMER: Thankful to the Lord, we announce the birth of two grandsons, LANCE NATHANIEL, 5 lbs. 9½ oz. and LEE ALEXANDER, 5 lbs. 8 oz. on April 2, 1986. Two more sons for Don and Alice Klamer, brothers for Scott and Clinton.
Home address: R.R.#1, Hwy. 8, Beamsville, ON L0R 1B0.
The grateful grandparents are Arie and Carla Koornneef, Beamsville.

TILSTRA: Don & Betty Tilstra of Smithville, thank God for the safe arrival of our twin sons, born March 29, 1986, at West Lincoln Memorial Hospital. KEITH EDWARD 4 lbs. 4 oz. and DANIEL BRIAN 4 lb. 7 oz., two playmates for big brother Justin. Proud grandparents Mr. and Mrs. Peter Tilstra of Smithville and Mr. and Mrs. Symen Langeraap of Dunnville, also very proud great-grandparents Mr. and Mrs. Dick Langeraap of Dunnville, Mrs. I. Hoekstra of Shalom Manor in Grimsby and Mr. and Mrs. George Dupon of Port Dover.

VEENSTRA: We wish to announce the birth of our fourth child, with joy and praise to God for blessing us with a son, STANLEY PETER. He was born on March 26, 1986, weighing 8 lbs. 11 oz. A brother for Jason, Bradley and Kevin. Stanley is the 44th grandchild for Mrs. G. Veenstra and eighth grandchild for Mr. and Mrs. B. Brandsma. Proud parents are George and Tina Veenstra, R.R.#2, Smithers, B.C.

Marriages

DE JONG-KELLY: Mr. and Mrs. Tjibbe De Jong of R.R.#1, Dunnville, Ont., announce the forthcoming marriage of their daughter,
SIETSKE De Jong to JOHN KENNETH Kelly, son of Mr. and Mrs. Harm Kelly of R.R.#8, Dunnville, Ont. The wedding ceremony will take place, D.V., on April 25, 1986, at 7 p.m. in Dunnville Chr. Ref. Church. Rev. H.A. Vander Windt officiating.
Future address: R.R.#6, Dunnville, Ont.

For Sale

For sale in Strathroy, Ont.: Bakery. European-style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.

Electronic Lowrey organ, beautiful sound. Phone: (416) 934-2390, 5 Beechwood Crt., St. Catharines, ON L2N 3H6.

Anniversaries

With praise and thanksgiving the children and grandchildren of

REIN and GRIETJE BAKKER
(nee Bruinsma)

announce the
40th anniversary
of their Heit and Mem,
Pake and Beppe.
Our parents were married in Arum, Friesland on May 1, 1946. They lived in Hamstede, Zeeland until immigrating in June, 1949, on the Volendam. They have lived in Claremont (Blackstock CRC, 1949-1951), St. Helens and Wingham (Clinton CRC, 1951-1952 and Lucknow CRC, 1952-1955) and Guelph.
208 Waverley Dr., Guelph, ON N1E 1H4

Opeinde Lethbridge
1951 April 5 1986
With joy and thanksgiving to our Lord, we wish to announce the 35th wedding anniversary of our parents,

DICK and ANN (Syke) BEINTEMA
(nee Nicolai)

Congratulations Mom and Dad, Oma and Opa!
We pray the Lord will continue to be near you and bless you in the years to come.
With our love:
John & Helen Bekkering; Carisa, Christopher, Matthew, Kathryn — Coaldale
Gerry & Barb Vanderwal; Lisa, Michael, Kevin — Coaldale
Evelyn — Calgary
Margaret — Lethbridge
Home address: 131 - 17 St., N., Lethbridge, AB T1J 3C6

Parrega, (Fr.) Port Dover, Ont.
1936 May 6 1986
With thankfulness to our dear Lord, we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents,

WIEBE and TETJE BOOTSMA
(nee Wiersma)

"Except the Lord build the house, they labour in vain that build it." (Psalm 127:1)
We thank the Lord for giving them many blessed years together and pray for His continued care in years to come.
Harry & Paula Bootsma; Grace & Joe Verdonk, Wilfred & Irene, Paul, Teresa, Micheal, Joel, Daniel, Lucy — Brantford
Pat & Dick Mostert; Marco, Wilfreda, Cornelia, Anita, Diana, Edward, Teresa — Newcastle
Jack & Ankje Bootsma; Wayne, Leonard, Timothy, Faye, Sara, Aimee — Port Dover
Bill & Gertie Bootsma; Barbara, Steven, Wendy, Anita — Forest
Shirley & Dick Rauwerda; Ruthanne, Suzanne, Rick, Peter, Brian, Brenda — Jarvis
Stuart & Karen Bootsma; Guy, Bradley, Jody, Kristy — Hagersville
Wilfred Bootsma Jr. & Clara Arnold (fiancee)
Susan, Paul, Jeffery — Port Dover
Jessy Bootsma — Toronto
Wendy & Rick Verkerk; David — Caledonia
and three great-grandchildren.
Open house Ebenezer Chr. Ref. Church, Jarvis on May 3 from 10 - 12 a.m.

1936 May 13 1986
50th wedding anniversary

KLAAS and ANNIE DE BOER
(nee Afman)

Joining to congratulate them are five married children, 20 grandchildren, one great-granddaughter and many relatives and friends.
Open house May 17.
Home address: 22651 Westminster Hwy., Richmond, B.C. V6V 1B6

Anniversaries

1956 April 21 1986
With praise and thanksgiving to God, we wish to announce the 30th wedding anniversary of our parents and grandparents,

JOE and CHRISTINA DROST
(nee Karsten)

May God continue to bless you and keep you in His care for many more years.
Congratulations and love from your children and grandchildren.
Chuck & Annette Drost; Joey, Melanie, Aaron — Beamsville, Ont.
Pete & Joyce Drost; Karen, Mathew — Beamsville
Don & Conny Drost; Daniel — Beamsville, Ont.
Marlene — at home
Mark — at home
Home address: 64 Cherie Rd., St. Catharines, ON L2M 6L7

Welsrijp, Orillia,
Friesland Ontario
1946 April 30 1986
With thanks to God for His goodness we wish to announce the 40th wedding anniversary of our parents,

FRED and LOLKJE GREIDANUS
(nee Gietema)

It is our prayer that God will continue to bless them and keep them for each other and for us.
Their thankful children:
Pieter
Don
Nynke
Joan
Richard
Stuart
Leonard
Wayne
Neil
their wives, husbands, girlfriends and 10 grandchildren.
Open house on Saturday, May 3 from 2-4 p.m., in the fellowship hall of the CRC of Orillia at 50 Fittons Rd., W., Orillia.
Home address: R.R.#3, Orillia, L3V 6H3

Congratulations to Karl and Johanna Prins (nee Mulder) who will celebrate, D.V., their 50th wedding anniversary on April 26, 1986.

Wellandport Blyth
1961 April 21 1986
"Look to the Lord and His strength, seek His face always." (Psalm 105:4)
With thankfulness to God, we wish to announce the 25th wedding anniversary of our parents,

KORNELIS and GRACE HAMMING
(nee Wielink)

With love from their children:
Peter & Tracy Hamming — Kinburn, Ont.
Keith Hamming — Blyth, Ont.
Richard Hamming — Blyth, Ont.
Anita Hamming — Toronto, Ont.
Steve Hamming — Blyth, Ont.
Open house on April 26, from 2:00 to 4:30 p.m., in the Clinton Christian School.
Well wishes only please.
Home address: Box 286, Blyth, Ont.

Anniversaries

Congratulations to Jacob and Margaret Vos who will celebrate, D.V., their 55th wedding anniversary on April 26, 1986.

Smilde St. Catharines
1931 1986

JACOB and MARGARET VOS

On Thursday, April 26, 1986, D.V., we hope to celebrate with our loving parents, grandparents and great-grandparents their 55th wedding anniversary. Our prayer is that God will bless and care for them as He has done in their lives before.
Congratulations Mom and Dad, Oma and Opa.
With love:
Elly & John van Barneveld — Howard City, Mich. USA
George & Corry Vos — Acton, Ont.
Janet & John Schenk — Georgetown, Ont.
Jeannetta & Ed Groenendal — Springvalley, Calif. USA
Tina & Curtis Rodgers — El Cafon, Calif. USA
and 11 grandchildren and six great-grandchildren.
Home address: 2 White St., Apt. 109, St. Catharines, ON L2N 1Z2

Hoogeveen, Dr. Guelph, Ont.
1936 April 26 1986
With joy and thanksgiving to God, we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents,

KARL and JOHANNA PRINS
(nee Mulder)

With love and congratulations from your children and grandchildren:
Ann & Henk Krommendijk; Jolanda, Erik — Ov., Holland
Gerry & Corrie Prins; Karen, Judi, Garett — Hamilton, Ont.
Fred & Ann Prins — Bolton, Ont.
Wilma & Allen Billings; David, Allen Jr. — Guelph, Ont.
and great-grandchildren Jacqueline, Matthew.
Home address: 7 Dalewood Place, Guelph, ON N1E 1A7

Anniversaries

1956 May 2 1986
With joy in our hearts and thanksgiving to our Lord, we hope to celebrate the 30th wedding anniversary of our parents,

JIM and GINY MULDER
(nee Koning)

We pray together that God may grant them many more years of happiness.
With love from their children and grandchildren:
Greta & Tom Luimes; Shannon, Shawn — Kanata, Ont.
Eric & Brenda Mulder; Sandra, Gregory — Kanata, Ont.
Marian & Dave Tighe — Ottawa, Ont.
Home address: 27 Meighen Cresc., Brockville, ON K6V 3J8

We are happy to announce that on May 7, 1986, our parents, grandparents and great-grandparents,

JOHN and MINKE SNYDER
(nee Stoker)

may celebrate their 50th wedding anniversary.
We are thankful to the Lord for keeping them in His care and we pray that He will grant them many more blessed years together.
Their thankful children:
Eddy & Nelly DeVries — Oakville
Dorothy & Bill Pot; Amanda, William — Oshawa
Gary & Sandy DeVries — Oakville
Keith & Femmy Snyder; Janet, Marlene, Dwayne — Alberta
Bob & Marlene Snyder — Alberta
Home address: 7900 McLaughlin Rd. S., T.T., Apt. 608, Brampton, ON L6V 3N2

Chatham, Ont. R.R.#1, Wyoming, Ont.
1951 April 27 1986
With joy and thanksgiving to our Lord and Saviour, we like to congratulate our parents and grandparents,

PETER and GERRY POORT
(nee Rusticus)

on their 35th wedding anniversary.
Thank you Mom and Dad for your love and support in the past. This is our prayer: "The God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing His will, and may He work in us what is pleasing to Him, through Jesus Christ, to whom be glory for ever and ever. Amen." (Hebrews 13:20 & 21)
With all our love:
Mark & Shirley Moesker; Terry, Angie, Kim, Dale, Curtis
Jim & Frances Wierenga; Mike, Sheri, Daniel, Gregory, Stacey, Christopher
Harry & Edith-Ann Poort; Darryl, Stephanie
Eko Poort & Karen DeRuiter (girlfriend)
Open house will be held at the Wyoming Chr. Ref. Church on Saturday, April 26, 1986, at 8:00 p.m., D.V.
Your prayers and best wishes will be all they desire.

Personals

Single Christian lady, age middle thirties, would like to correspond or meet a Reformed Christian man of approx. the same age, preferably from Ontario. Reply to Box #2419, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Sincere, outgoing, 25-year-old female would like to meet Christian male for friendship, correspondence or companionship in Toronto or surrounding area. Reply to Box #2420, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Classifieds

Anniversaries

With thankfulness, we look forward to celebrating the 50th wedding anniversary of our parents, grandparents and great-grandparents,

HUIBRECHT
and
WILLEMYNTJE CORNELIA
VAN DER ENDE
(nee Lely)

on May 26, in Surrey, B.C.
Bram & Liz van der Ende — Surrey
Kees & Joyce van der Ende — Surrey
Dick & Lenie Noort — Richmond
Edo & Pat Schaafsma — Prince George
Willy van der Ende — Burnaby
Bill & Margaret van der Ende — Surrey
Herb & Tracy van der Ende — Burnaby
Corry van der Ende — Surrey
John & Glenda van der Ende — 100 Mile House
and their 26 grandchildren and six great-grandchildren.
Their home address is 8987 - 160th St., Surrey, B.C. V3R 4N1

Bartlehiem Brockville
1936 1986

On May 7, the Lord willing, our parents,

SIJMEN and JANKE
VAN DER WOUDE
(nee Akkerman)

Hope to celebrate their 50th wedding anniversary. God has been good to them and has blest them richly. We pray that our Lord will continue to bless them in the coming years together.
With love from their children and grandchildren.
Piet & Audrey van der Woude — Brockville
Betty & Stuart de Kroon — Lansdowne
Keith & Jane van der Woude — Charlottetown, P.E.I.
Geppy & Cor Chattillon — Brockville
Dick & Geesje van der Woude — Brockville
Andy & Lyn van der Woude — Maxville
21 grandchildren and one great-grandchild.
Open house will be held at the Chr. Ref. Church in Brockville on May 10 from 2-4 p.m.
Best wishes only.
Home address: 95 Windsor Dr., Apt. 201, Brockville, ON K6V 3H7

More classifieds on next page ...

Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:
KRUYFF, Mevr. F., gewoond hebbende op hetzelfde adres als Mw.A. de Vries-Riedstra (welke laatste inmiddels is overleden) nl. 170 Sentinel Rd., Apt. 405, Downsview, ON M3J 1T5.
VAN LIESHOUT, A.G., laatstbekende adres: 704 George St., N., Peterborough, ON K9H 3S9.
VAN MIER, J.G., geboren op 6 maart 1921 te Breda, naar Canada gekomen op 17 oktober 1953.
SNIPPE, Annemieke, geboren op 28 oktober 1955 te Dedemsvaart, naar Canada vertrokken in 1979.
VICKERS, S.H., geboren te Montreal op 9 mei 1946, laatstbekende adres in Nederland: Limmerweg 7, Egmond Binnen, naar Canada vertrokken op 5 december 1985.

Consulate General
of The Netherlands
1 Dundas St., W., Suite #2106
Box 2, Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Anniversaries

Congratulations to Nicolaas and Cornelia Vreugdenhil (nee Buitelaar) who will celebrate, D.V., their 50th wedding anniversary on April 29, 1986.

With praise and thanksgiving to God, we wish to announce the 30th wedding anniversary on April 16, 1986, of our parents and grandparents,

MARTEN and GRACE
VAN ROOYEN
(nee Dreise)

May God continue to richly bless you, with love,
Dick & Cindy Van Rooyen; Elizabeth, Tommy, Melissa — Forest, Ont.
John & Dianne Van Rooyen; Darren — Windsor, Ont.
Annette Van Rooyen — Windsor, Ont.
Martha & Wayne Hooyer; Matthew, Shawn — Dresden, Ont.
Darlene & Mike Crow — Thamesville, Ont.
Paul Van Rooyen — Forest, Ont.
Home address: Box 309, Forest, ON N0N 1J0

Vancouver Surrey
1956 May 3 1986

"Holy, holy, holy, Lord God Almighty."
With praise and thanks to God, we congratulate our parents,

DICK and ANN VAN HARTEN
(nee Zylstra)

as we celebrate their 30th wedding anniversary with them.
With love:
Harry & Karen; Dayna, Linda — Calgary, Alta.
Dorothy & Art — Calgary, Alta.
Maria — Richmond, B.C.
Sid — Surrey, B.C.
Helen — Grand Rapids, Michigan
Home address: 10577 - 138A St., Surrey, B.C. V3T 4L2

Vacations

Sandy Bay Cottages
Rice Lake, Ont.
"A family resort"

Come and enjoy all the improvements we have made over the past four years. Comfortable housekeeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.

Lang's Resort
and Campgrounds
Rice Lake

Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.
Write or phone for brochure:

Lang's Resort
and Campgrounds
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Anniversaries

1936 April 29 1986

Thank you, God, for giving us Dad and Mom, Opa and Oma,

NICOLAAS and CORNELIA
VREUGDENHIL
(nee Buitelaar)

and for allowing them to be our loving parents and grandparents. Thank you for giving them 50 years together and for using them in your church and kingdom. Thank you for your love and direction which they experienced in their lives. And now that the frailties of old age are upon them may they continue to trust in you and confidently say with the psalmist: "As for me, it is good to be near God. I have made the sovereign Lord my refuge." (Ps. 73:28)
This prayer comes to you from:
Frances & Tom Alkema; Ron, Audrey & Doug, Bryan — Willowdale
Kees & Liz Vreugdenhil; Nick & Helene, Helen, Andrew, Corine — Chatham
Jim & Chris Vreugdenhil; Paul, Gord, Karen, Janet — Trenton
Nick & Marg Vreugdenhil; Martin, Peggy, David — Brantford
Lena & Peter Kiers; Ken, Jeff, Pam, Angie — St. Catharines
After living in Holland, Simcoe, Brantford and St. Catharines, they are grateful that they now reside at: Faith Manor, (Room 210), 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2

Vacations

ALTON LODGES

1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 30, Box #8, R.R.#1, L0L 2P0
LEN & RITA BETTE

Chalet in the Georgian Bay area. Beautiful view overlooking the bay and the Beaver Valley. Quiet and secluded area. Fully furnished, 2 bedroom, living room with 2 bed chesterfields, 2 3 pc. bathrooms and kitchen. Approximately 20 min. from Collingwood CRC. Available for weekends or by the week during April and May. After that by week only. For more details write: Roger Dykstra, R.R.#2, Box 7, Clarksburg, ON N0H 1J0; (519) 599-3789.

Accommodation

Expo 86 Vancouver

For rent completely self-contained furnished spacious room with private bathroom in new home; maximum 2 persons, no pets, non-smokers only. $35.00 per day or $225.00 per week. Phone area code (604) 946-9964.

Obituaries

Op 2 april 1986 is na een geduldig en lang ziekbed heengegaan onze mede-bewoner van "South Chatham Village" broeder,

Mr. JERRY DIJKSTRA

op een hoge leeftijd van 83 jaar.
Wij bidden, dat de Here Mrs. Dijkstra en kinderen in dit verlies mag troosten en ondersteunen met Zijn liefde.
Dat het voor ons allen ook weer een roepstem is om altijd bereid te zijn.
Bewoners van
"South Chatham Village"

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me a crown of righteousness." (2 Tim. 4:7,8a)
On Sunday, March 23, 1986, the Lord took home our dear friend,

JOHN NYMEYER

at the age of 60 years.
May the Lord comfort and sustain his wife Grace and the children in their loss.
Clarence & Grace Dam
Wolter & Geny Donker
Klaas & Fanny Fluit
Henry & Hermien Korten
John & Alice Smit
Ype & Tena Spek

"The Lord will keep you from all harm; He will watch over your life; the Lord will watch over your coming and going both now and forevermore." (Psalm 121:7,8)
On Monday, March 31, 1986, the Lord, in His infinite wisdom, took unto Himself His child, our dearly beloved wife, mother and grandmother,

MARIA KOOY
(nee Bossemeyer)

at the age of 70 years.
Beloved wife of Frederick Kooy.
Beloved mother of:
Tine & Bill Grootendorst — Bowmanville, Ont.
Henry & Marg Kooy — London, Ont.
Arthur & Chris Kooy — Bowmanville, Ont.
Jean & Bob Paton — Oshawa, Ont.
Rosemary & Wil VanderLinden — Yarmouth, Nova Scotia
Fred & Karen Kooy — Peterborough, Ont.
Beloved grandmother of 13 grandchildren.
The funeral service was held on Friday, April 4, 1986, at the Rehoboth Chr. Ref. Church, Bowmanville, Ont., with Rev. A. De Jager officiating.
Home address: 136 Elgin St., Bowmanville, ON L1C 3E7

The Lord called home at His appointed time on March 18, 1986, our dear mother and grandmother,

DIRKJE VELLINGA
(nee Nauta)

in her 74th year.
Beloved wife of the late Anne Vellinga.
Dear mother of:
Tena & Hugh Van Schepen — Brampton, Ont.
Hilda & Henry Meyer — Tillsonburg, Ont.
Dear Beppe of five grandchildren.
Her strength and comfort to the end were the words of Romans 8:37-39.
"Faith Manor," Holland Christian Homes, Brampton, Ont.

For Rent

20 ft. Motor Home

Completely self-contained. Sleeps 6 people. Book now for your trip this summer. Call: Joe De Weerd, (416) 689-6271.

Self-contained, large, 1 bedroom apartment in north-end of St. Catharines; lower level of house. Appliances included. For further information phone: (416) 937-6046.

Obituaries

The Lord in His wisdom, suddenly took home, from this winter-vacation place,

DIRK VREUGDENHIL

May the Lord sustain and comfort his wife and children in this sudden death.
Their friends here:
Fam. T. Heida
Fam. C. Jeninga
Fam. L. Krijgsman
Fam. G. Van Marrum
Fam. J. Veltman
Fam. J. Weaver
Fam. J. Westerhof
Fam. J. Wiggers
St. Petersburg
March 29, 1986

"He who dwells in the shelter of the most High will rest in the shadow of the Almighty." (Psalm 91)
Suddenly in the late evening of Good Friday, March 28, 1986, the Lord took home His child,

DIRK C. VREUGDENHIL

in his 77th year.
Dirk will be missed by his loving wife, Maria Lena (VanNieuwkerk)
Dad's children:
Adrian & Trudy — Frankford
Lenie & Henry Rhebergen — Cobourg
Marien & Anne — Frankford
Frank & Doris — Frankford
Harry & Bettie — Dunnville
John & Arlene — Blackfalds, Alta.
Dick & Pieta — Bowmanville
Gord & Marilyn — Frankford
Marie Ann & Dick Lammers — Frankford
Dad's 43 grandchildren and six great-grandchildren and Dad's family in Holland.
"With long life will I satisfy him and show him my salvation."
Home address: P.O., Frankford, ON K0K 2C0;

Real Estate

100 acres on paved road near Listowel, 1½-storey brick house. Large barn setup for beef. Silo 14' x 45' plus bunker silo. Implement shed. Small bush. Spring pond. No. 1 land.
100 acres: fully tiled. Large bank barn. Dairy setup plus hogs. Two silos. Beautiful two-storey brick home, new family-sized kitchen. Listowel area.
291 acre dairy farm: approx. 180 acres cropable. Drained where needed. Newer free stall barn and milking parlour. Newer heifer barn plus bank barn. Two silos with tops and unloader. Wonder steel shed. Very good brick home. Cows and quota may be purchased.
200 acres: setup for hogs. 140 acres workable. Approx. 20 acres bush, river. Silo. Steel granary. New steel drive shed 40' x 60' with heated workshop.
195 acres: good land, 15 acres bush. Barn 80' x 100' used for hogs and heavy veal. 10,000 bus. grain storage and corn crib. Coloured steel implement shed. 200 amp. hydro. Hanger and air strip. Four bedroom modernized brick home.
Above farms all Listowel area and close to Christian school.

Contact: P.H. Hiller Realty Ltd.
935 Main St., W.
Listowel
Ph: 519-291-1544 eve;
Albert Carson 291-1395
or Bill Baker 291-2912

For Rent

EXPO accommodations: Double bedroom for rent, 15 min. on skytrain to the grounds. Phone or write for reservations: W. De Groot or M. Schroor, Apt. 106-6151 Willingdon Ave., Burnaby, B.C. V5H 2T9. Tel. 604-432-1753.

Classifieds

Help Wanted

Excellent Business Opportunity

Are you energetic, self-motivated, ambitious and eager to own your own business? We have an excellent opportunity available to you involving carpentry, sales and management. No office or warehouse required. This opportunity is available to all residents of Ontario, to deal directly with a leading and stable manufacturer.

If interested, please direct all inquiries to:

P.O. Box #158, Sarnia, ON N7T 7H9

CAMP KE-MON-OYA

a Christian boys' and girls' camp, has staff openings for:

Camp Cook

for July and/or August

Activity Counsellors

in board sailing, nature and arts and crafts.

18 and older, July and/or August

If you feel called to spend a summer sharing the Gospel with children, please write to:

Camp KE-MON-OYA, Box #213, Apsley, ON K0L 1A0
or call (705) 656-4631

Housing Co-ordinator

The Bethlehem Project, a Christian based, low-income housing facility with support services, to be built in St. Catharines needs a housing co-ordinator with experience in dealing with people, business and agencies. An appropriate academic degree would be an asset. Duties to commence on or about August 1, subject to final capital funding approval from OHC. Salary negotiable, $25,000 range. Applications to be received by June 1, 1986 and job description available from:

Personnel Committee, Bethlehem Project
100 St. Paul St., St. Catharines, ON L2R 3M2

The Ontario Alliance of Christian School Societies

has an opening for the position of

Secretary — Assistant Bookkeeper

In addition to general office secretarial duties, applicants should be familiar with bookkeeping procedures, financial statements and the operation of microcomputers. Completed Community College bookkeeping courses would be an asset.

Salary level based on qualifications.

Please send applications with resume before April 30, 1986 to the attention of:

The Executive Director
The Ontario Alliance of Christian School Societies
467 Beach Blvd, Hamilton, ON L8H 6W8
Tel: 416-544-0815

Real Estate

199 acre pig finishing operation: North of Brighton, 120 Ac workable, 2 barns with manure tanks. Barn #1 completely vent. with roller mill and 8 ton feed tank. 20 x 80 H.M. silo, drive shed, 3 bdrm. Century home. X6845.

Call CENTURY 21 Colonial R.E. Ltd.
613-392-2511 (office)
Andre DeVries 613-392-7035 (home)

55 acre farm: West of Trenton, 21 Ac in dwarf and semi-dwarf apple trees. Barn 60 x 30'. L-17 x 33', 3 bdrm. home. Approx. 1,200 sq. ft. X6771.

Call Andre DeVries
613-392-7035 (home)
CENTURY 21 Colonial R.E. Ltd.
613-392-2511 (office)

Help Wanted

Fruit and vegetable grower in the Hamilton area has an opening for a boy and/or girl for marketing and general farm work. Starting date: May-June. Phone: (519) 647-2534.

Single experienced help wanted on my **Holstein farm** near Hamilton. Room and board if required. Paul McDougall, R.R.#1, Smithville, ON L0R 2A0. Phone: (416) 643-2364.

Mature Christian person willing to make a one-year commitment to work with adolescent boys in a residential treatment home as a **child care worker.** Must be able to provide structure, stability and be equipped to help the boys develop further in their personal life. Reply to: Grand River View Homes, 1996 Hollybrook Cresc., Ottawa, ON K1J 7Y6.

Mother's helper, 15-20 hrs./wk. May 12 - July 11 and after August 4. Flexible hours. Toronto: Bayview/ Millwood area. Tel: 481-9849.

A **resident superintendent,** part-time, required for the Institute for Christian Studies. Contact: Joan Provins, Cardinal Real Estate Ltd., (416) 222-4222.

A Christian daycare centre requires an **assistant supervisor/ teacher** with an E.C.E. diploma, commencing in June. Experience necessary. Apply to Bayfair Daycare, Pickering, Ont. (416) 839-1842.

A single Christian young man wanted on **dairy farm** in Niagara Region. Possible year-round employment. Tony Van Hal, R.R.#2, Dunnville, ON N1A 2W2; (416) 774-3241.

Help Wanted

Permanent position available for ambitious, young, married man on 85-cow **dairy operation** near Edmonton. Must have experience in milking and general farm chores. Three-bedroom home available. Phone (403) 998-1400.

Employment Wanted

25-year-old married man seeking employment on dairy farm. Experienced herdsperson. Call Rick: (519) 461-1870.

Help Wanted

Christian Farmers Federation of Ontario

requires an

Office Secretary

DUTIES INCLUDE:

maintaining membership and mailing lists, typing, filing, telephone answering and other office duties.

VALUABLE ASSETS:

experience with a wide range of office equipment including computers, familiarity with agriculture and an understanding of Christian Action Groups.

Position begins as soon as possible.

Apply to: Christian Farmers Federation of Ontario
115 Woolwich St., Guelph, ON N1H 3V1
(519) 837-1620

DORDT COLLEGE

invites applications for a teaching position in

Electrical Engineering

Qualified individuals who are committed to a reformed biblical theology and educational philosophy are invited to send a personal resume, academic credentials, and personal references to:

Dr. Douglas Ribbens
Vice President Academic Affairs
Dordt College
Sioux Center, Iowa 51250

An Equal Opportunity Employer

CRWRC needs a secretary

to assist in the development of training material, to maintain refugee resettlement program, to do a full range of secretarial support to the diaconal development program.

If you have post high school education in secretarial sciences or Bible college, have a working knowledge of the Christian Reformed Church, have creative ability in the development of training material, have good interpersonal skills, are a committed Christian and have a good knowledge of general office procedure, send your resume to:

Harry Veldstra
Director CRWRC of Canada
P.O. Box 5070, Burlington, Ont.
L7R 3Y8

Please call (416) 637-3434 for further information

Calvin Theological Seminary

COR · MEUM · TIBI · OFFERO · DOMINE
PROMPTE · ET · SINCERE

announces the following openings on the faculty and cordially invites inquiries from interested parties and suggestions of qualified nominees from consistories and individuals.

(Dates indicate when responsibilities will begin.)

- **Coordinator of Field Education** *(September 1987)*
- **Church Order and Church Administration** *(September 1987)*
- **Church Education** *(September 1987)*
- **Missions—Domestic** *(September 1987)*
- **Missions—World** *(September 1988)*

Position descriptions and a list of qualifications for faculty members are available from the seminary. All correspondence should be addressed to James De Jong—Seminary Openings; Calvin Theological Seminary; 3332 Burton St. SE; Grand Rapids, MI 49506.

Deadline for inquiries and suggestions is July 31, 1986.

Sales Representative

Triple-C-Imports Ltd. is a rapidly expanding confectionary and biscuit company. We require a highly motivated individual who is able to sell and service wholesalers and retailers plus drug and grocery trade in the greater OTTAWA REGION.

Previous experience in this area will definitely be an asset.

Excellent salary plus bonus, benefits and expenses.

Interview to take place next week. Reply in confidence with resume to:

TRIPLE-C-IMPORTS LTD.

Triple-C-Imports Ltd.
4445 Harvester Road
Burlington, Ontario
L7L 4X1

ATTENTION: MR. RON FERWERDA

Classifieds/Events

Teachers

AGASSIZ, B.C.: Agassiz Christian School invites applications for a definite part-time position in **Intermediate French,** and **administrative relief.** Please send applications, resume, and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, B.C. V0M 1A0; Tel: (604) 796-9310 (school) or (604) 796-3209 (residence).

BELLEVILLE: Quinte Christian High School is accepting applications for a qualified teacher in **music** (part-time) to assume duties in September, 1986. Please contact the school in writing: Q.C.H.S., Box 158, Belleville, ON K8N 5A2.

BRAMPTON: John Knox Christian School invites applications for a possible opening in the **primary grades** for the 1986/87 school year. Please send application with the resume to the principal: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.

BROCKVILLE: John Knox Christian School invites applications for a **teaching principal** and a qualified teacher for its **grades 1,2,3** class, for September, 1986. Special ed and French an asset. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101.

DRAYTON: Calvin Chr. School will have one definite (due to growth) and one possible opening in the **primary** division and a possible opening in the **junior** division for the 1986/1987 school year. Drayton is a rural community located about ½ hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoel, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935.

GEORGETOWN: The Georgetown District Chr. School invites applications for a possible opening in the **junior grades** for the 1986-1987 school year. Please send applications including qualifications, experience and references to: George Petrusma, Principal, Trafalgar Rd., R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (office) or (416) 877-6444 (res.)

Teachers

DUNCAN, B.C.: Duncan Christian School invites applications for an **intermediate teaching** position for September 1986. Please send letter of application and resume to: Mr. W. van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9 or phone (604) 746-5341.

FRUITLAND: John Knox Memorial Christian School invites teacher applications in the following areas. A part-time (50%) position in **remedial education** and a definite full-time **grade 7** position are available. Please contact: Mr. J. de Jager, Principal, Box 27, Fruitland, ON L0R 1L0

GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for several part-time positions: K - 60%; **special ed** - 40%; **principal's relief** - 40%. It may be possible to combine any of these into a full-time position. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).

NEERLANDIA: Neerlandia School, Alberta, invites applications for the following 3½ openings for the 1986-87 school year. **Grade 1, grade 4, language arts** (grades 6-10), ½ time position (fine arts, grades 7-10, plus some elementary courses.) Send applications to Dr. H. Treleaven, Supt., County of Barrhead, #11, Barrhead, AB T0G 0E0 and to John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 (home) 674-5581 (school).

NEWMARKET: The Holland Marsh District Christian School invites applications for possible openings in the **primary grades** for the 1986/87 school year. There will also be a vacancy for a **grade 6/7** position. Applicants with strengths in music, French, physical education and remedial are especially encouraged to apply. Please send applications with resume to the principal: Mr. H. Vandervecht, The Holland Marsh Dist. Chr. School, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701 (school) or (416) 775-2645 (home).

An ad in C.C. gets results!

Teachers

REXDALE: Timothy Christian School would be pleased to receive applications for the position of a **Junior-Intermediate teacher** with a major in French. Contact Mr. H.K. Bergsma, Principal, for information and application form. (416) 741-5770 (school) or (416) 793-3336 (home).

SARNIA: Lambton Christian High School solicits applications for a teaching vacancy in **mathematics/computer** and a **science** teacher. Please send applications including qualifications, experience and references to: Mr. W. Drost, Principal, c/o Lambton Christian High School at 295 Essex St., Sarnia, ON N7T 4S3. Telephone: area code (519) 337-9122.

SARNIA: Sarnia Christian School will be in need of a full-time **kindergarten teacher** for the 1986-87 school year. Please send application and resume to the school or contact the principal Mr. L. Smit at (519) 344-4562 (school) or (519) 337-3995 (home). Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9.

STRATFORD: Stratford & District Christian School invites applications for an opening for **teaching principal, grade 7 & 8,** also teacher for grades **3, 4 & 5** or **1, 2 & 3.** Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.

THUNDER BAY: Thunder Bay Christian School is accepting applications for definite openings in the following areas: **grade 1,** approx. 18 students; **grades 2 & 3,** approx. 25 students; **grades 5 & 6,** approx. 25 students. Send resume and application to Mr. J. Tamming, Principal, Thunder Bay Christian School, R.R.#2, Arthur St., Thunder Bay, ON P7C 4V1. Phone: (807) 939-1209.

VANCOUVER, B.C.: Vancouver Christian Elementary School, 5621 Killarney St., Vancouver, B.C. V5R 3W4 has an opening at the **kindergarten** level. Inquiries to: Ron Donkersloot (604) 435-3113.

WILLIAMSBURG: Our school will be in need of a teacher for a **grade 1 & 2** and for a **grade 5 & 6** class by September, 1986. Preference will be given to those who have a working knowledge of French or are able to teach music. Please send your application to the Principal, Timothy Christian School, Williamsburg, ON K0C 2H0 (613) 535-2687.

WILLOWDALE: Willowdale Christian School invites applications for a part-time (40 per cent) position in the **junior grades.** Please forward application and resume to: A. Ben Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Bus: (416) 222-1711. Home: (416) 665-3033.

WOODSTOCK: John Knox Christian School of Woodstock will be in need of a **grade 2 and 4** teacher for the 1986/1987 school year. Please send letter of application and resume to the school. Mr. R. VanderPloeg, Principal, P.O. Box 243, 800 Juliana Dr., Woodstock, ON N4S 7W8. Phone: (519) 539-1492 (school) or (519) 539-2117 (principal's residence).

More events next page ...

Summer Job Market

ACTON: Looking for work in B.C. for the summer. Am a 23-year-old college student, very willing and able to do anything. Write: Paul VanBendegem, R.R.#1, Acton, ON L7J 2L7 or call nights 1-519-853-2380.

BOWMANVILLE: I am a 19-year-old college student seeking summer employment. I have experience as a mother's helper, child care worker, working with mentally and physically impaired children and adults; as well I have worked in a factory as a machine operator. Available May 26 till August 29. Please call or write: Darlene Borger, 316 Rooks Hall, Calvin College, Grand Rapids, MI 49506; (616) 957-6624 or at parents: 25 Jane St., Bowmanville, ON L1C 1G3; (416) 623-6049.

BRANTFORD: I, Michael Bootsma, currently in my first year at Redeemer College, am looking for a summer job. I have experience on a dairy farm, on a pig farm and in construction. I am willing to work in a new field. If you have an opening for me, you can reach me at either of the following addresses: My school address: 657-1 Francis Rd., Burlington, ON L7T 3X6; 1-416-634-8246. My home address: R.R.#1, Brantford, ON N3T 5L4; 1-519-752-6316.

HAMILTON: I am presently a first-year student at Mohawk College in Office Administration. I am seeking summer employment from May 1 to August 29, 1986, in secretarial administrative duties. I have the appropriate skills and am eager to gain work experience. My typing speed is 50 wpm, shorthand is 70 wpm. If you wish more information, contact Nancy Van Raalte at 387-2708.

HAMILTON: Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week, I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 "Wendy Bulthuis."

LINDSAY: 17-year-old grade 12 student wishes summer job anywhere in Ontario or Quebec. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information call 1-705-432-2508 and ask for Linda.

LUCKNOW: I am 16 years old and looking for a job on a farm. Experienced in general farm work and enjoy working around machinery. I would prefer to work on a dairy farm. I live near Lucknow. Call 519-395-5316 and ask for Ed.

PETERBOROUGH: 18-year-old girl, who will be attending Redeemer College in the fall, is looking for a summer employment. Interested in greenhouse and garden work, and working in stores and nursing homes, but will take many other jobs. Speaks fluent Dutch. Phone (705) 799-5683. "Carine."

Summer Job Market

PORT DOVER: 17-year-old student looking for work preferably on a dairy farm. Lived on a dairy farm all his life with one summer dairy farm experience in New Brunswick. Available from June 25 to end of August. Almost anywhere in Canada. Phone 1-519-426-2813 for Len Bootsma.

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

SEAFORTH: 17-year-old high school student would like a summer job dealing with greenhouse or garden work. I have had some experience in these areas. Please phone or write to Steven Van de Ban, R.R.#1, Seaforth, ON N0K 1W0; telephone no. (519) 527-0705.

SEAFORTH: Hi! I'm a grade 11, 17-year-old student seeking summer employment relating to garden or greenhouse work or doing odd jobs around the place. Please write to Harvey Van de Ban, R.R.#1, Seaforth, ON N0K 1W0 or telephone at (519) 527-0705.

SHUBENACADIE: I'm a male, 20 years old, MIS (Management Information Systems) major at Dordt College seeking employment for the summer dealing in the field of computers. I have dealt with several different programming languages and I am familiar with database computer systems. I am willing to work in eastern Canada or U.S. For more details contact: Jeff Bokma, 314 8 St. N.E. Sioux Center, Iowa 51250 or call (712) 722-3005 after May 10 my home address is: R.R.#1, Shubenacadie, Nova Scotia, B0N 2H0.

THAMESFORD: 18-year-old male student with driver's licence looking for summer employment. Has experience in sales, dairy and poultry farming. Please contact Roger Amsinga at 285-5217 or write to me at R.R.#4, Thamesford, ON N0M 2M0

WOODSTOCK: 14-year-old girl looking for a summer job. Can do light house work and am able to babysit and cook. I love working with horses. Call Lisa Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODSTOCK: 16-year-old boy seeking a summer job. Have experience on the farm with pigs and chickens. Will learn other. Could also work in the greenhouse; I have a green thumb. Contact Tom Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODVILLE, Ont.: Natalka Balhuizen, age 16, 5' 9" tall, able and willing to tackle any summer job. Available June 21 to the end of August. Phone (705) 953-9639.

Medicine Hat Christian School

Due to further expansion and expected vacancies in the schoolyear 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:

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Primary two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.

Our brand new facilities will be located in Medicine Hat's newest surveyed area.

You are invited to send application, resume, and transcripts to:

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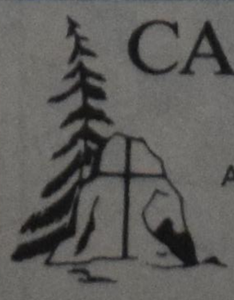
CAMP KE-MON-OYA



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C.I.T. program for 15, 16 & 17 year olds.
Canoe trip program, ages 15, 16 & 17 years.
Open for fall and winter retreats.
For further information:
call (705) 656-4631, or write to R. Lenters
Box 213, Apsley, ON K0L 1A0

Events

CALENDAR OF EVENTS

Apr. 19	34th Annual CLAC Convention in Silverthorn Collegiate, 291 Mill Rd., **Etobicoke/Toronto,** Ont. Registration at 9 a.m. Keynote speaker: Dr. Clark Pinnock. Topic: "CLAC — Pillar in a Free Society."
Apr. 19	25th Annual Spring concert in Willowdale United Church, Kenneth Ave., **Willowdale,** Ont. By the Choirs and Brass of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults $5.00, golden age and students $3.00. Time: 8:00 p.m.
Apr. 20	Spring Concert at 8 p.m. in the Ingersoll CRC, 429 King St., W., **Ingersoll,** Ont. Participating choirs are: Shining Lights Choir from Aylmer, Bel Canto Chr. Choral Society from London and the Ingersoll Chr. Ref. Church Choir.
Apr. 20	Spring Concert by the Laudate Dominum Choir of Chatham, assisted by the Crescendo Male Choir of St. Thomas, at 8 p.m., in Park St. United Church, **Chatham,** Ont. Free admission.
Apr. 23	Dr. John Bolt of Redeemer College will speak at 8 p.m. in the Grace CRC, **Chatham,** Ont. on the topic: "Christian Discipleship: Have Reformed people forgotten what it means?"
Apr. 25	Andre Knevel in concert at 8 p.m., in the Immanuel Ref. Church, High St., **London,** *Ont.*
Apr. 25	An Evening of Fine Music featuring Pamela Van Weelden and Marion Stuart-Kosmala, piano, with the "Euphonia" Choir. At 7:30 p.m. in the Clarkson CRC, 1880 Lakeshore Rd., W., **Mississauga,** Ont.
Apr. 25-27	25th Anniversary of the Kildonan CRC, **Winnipeg,** Man. For info. call Mrs. M. Wyenberg, 1109-1590 Henderson Hwy., Winnipeg, MB R2G 2B8.
Apr. 26	25th Anniversary of John Knox Memorial Chr. School, **Fruitland,** Ont., 1-5 p.m. open house; 5:30 p.m. banquet; 8 p.m. evening program. For info. call (416) 563-5152 or 643-3987.
Apr. 26	Redeemer College Annual Membership Meeting at Ancaster CRC, Hwy. 53, **Ancaster,** Ont., at 1:30 p.m.; coffee at 1 p.m.
Apr. 26	25th celebration of the Ebenezer Chr. School, St. Thomas, Ont. Everyone is invited, at 7:30 p.m. at Parkside Collegiate, Sunset Dr., **St. Thomas,** Ont.
Apr. 26	Tour at the Ireland Estate in **Burlington,** Ont., on Guelph Line, south of Hwy. 5. Hours 2-4 p.m., 7-9 p.m. Entry $2.00. For info. call (416) 689-6297.
Apr. 26	Concert by "The Ambassadors" in the new CRC (Hwy. 53), **Ancaster,** Ont., at 8 p.m. Tickets: $3.00/person or $7.00/family. Proceeds for organ fund.
Apr. 26	25th Annual Spring Concert in Exeter United Church, James St., **Exeter,** Ont. By the Choirs and Brass of the Ontario Chr. Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults $6.00, golden age and students $4.00. Time: 7:30 p.m.
Apr. 27	Spring Concert at 8 p.m. in the Bethel CRC, 716 Classic Dr., **London,** Ont. Participating choirs are: Shining Lights from Aylmer, Ingersoll Chr. Ref. Church Choir and Bel Canto Chr. Choral Society from London, Ont.
Apr. 30	25th Annual Spring Concert in the Rehoboth Chr. Ref. Church, Scugog St., **Bowmanville,** Ont. By the Choirs and Brass of the Ontario Chr. Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults $5.00, golden age and students $3.00. Time: 8:00 p.m.
May 2	Second Annual Craft Festival of Hamilton District Chr. High. From 11 a.m. to 10 p.m. at HDCH, 28 Athens St., **Hamilton,** Ont.

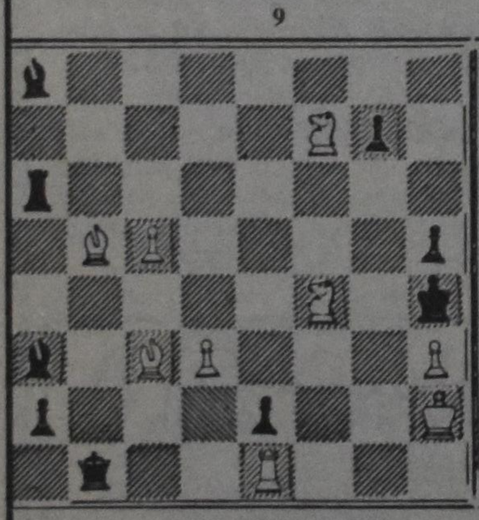
Dated	Mailed	Display ads	Classified ads
Fri. Apr. 25	Tues. Apr. 22	Wed. Apr. 16-8:30a.m.	Thurs. Apr. 17-8:30a.m.
Fri. May 2	Tues. Apr. 29	Wed. Apr. 23-8:30a.m.	Thurs. Apr. 24-8:30a.m.
Fri. May 9	Tues. May 6	Wed. Apr. 30-8:30a.m.	Thurs. Apr. 31-8:30a.m.

Let's Play Chess

P. Layer

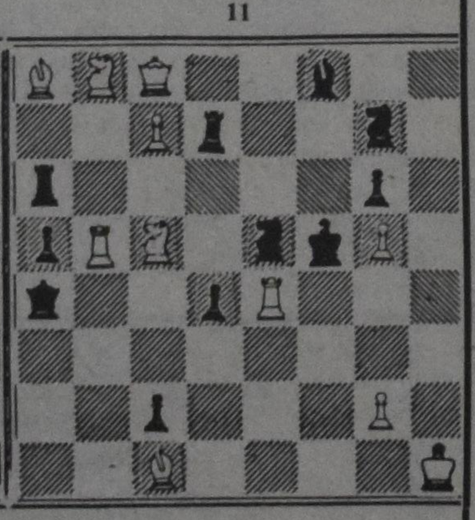
SECOND SERIES OF PROBLEMS IN APRIL

#1090
P.A. Vanden Kraan
Holland, 1948
9



9
3-mover 3 pts.

#1091
Z. Zilahi
Hungary, 1971
11



11
2-mover 2 pts.

Notes

1. Watch out for pitfalls in these problems! Careful analysis is needed to obtain full points.
2. Please give the key, threat and all variations to #1090, and the key and threat, if any to #1091.
3. The deadline is May 20, 1986, for the April problems, #1088-1091.

Welcome to an Evening of Fine Music

featuring

Mrs. Pamela Van Weelden — Piano
Mrs. Marion Stuart-Kosmala — Piano
"Euphonia" choir — and more

at the Clarkson Christian Reformed Church
1880 Lakeshore Road West, Mississauga

on April 25, 1986, at 7:30 p.m.

Free will offering for the piano fund

25th ANNIVERSARY

Help celebrate the 25th anniversary

of John Knox Memorial Christian School of Fruitland, Ont.

on April 26, 1986

1-5 p.m. open house
5:30 p.m. banquet
8:00 p.m. evening program

For information call:

(416) 563-5152 or (416) 643-3987

Christian Faith, Health and Medical Practice

A Conference co-sponsored by Calvin College Institute for Christian Studies

Discussion of some of the moral problems of medical treatment and health care, in the light of Christian principles of biomedical ethics. Speakers from the Calvin Center for Christian Scholarship: Hessel Bouma III, Douglas Diekema, Theodore Rottman, Edward Langerak and Allen Verhey, with respondents obtained by the Institute.

June 6-7, 1986

Location: Institute for Christian Studies
229 College Street, Toronto, Ontario M5T 1R4
Phone (416) 979-2331

Write or phone for details.

Redeemer College Conference

INTERPRETING SCRIPTURE IN THE REFORMED COMMUNITY TODAY

Five sessions with main speakers, respondents, and panel discussions. Some issues include: Are there identifiable patterns of interpretation? Can patterns be found in reformed preaching? How do differences in hermeneutics affect ethics?

Speakers and Respondents

Dr. David Holwerda
Dr. John Vander Stelt
Dr. W.H. Velema
Dr. Jelle Faber
Dr. Carl Zylstra
Rev. Jack Vos

Participants

Dr. Albert Wolters
Rev. Nelson Kloosterman
Dr. Allen Verhey
Dr. Henry Vander Goot
Dr. Sidney Greidanus
Rev. John Stek

You are invited to a conference for the community

May 29, 30, 31, 1986

At Redeemer College, Hamilton, Ont.

Reg. fee	$55.00 Can	$40.00 U.S.
Per session	$15.00 CAN	$12.00 US

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Pastor Henry Lunshof

Nov. 10-22, 1986

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A Valentine Travel Tour Special.

CORRECTION

Last week C.C. inadvertently ran a Valentine ad featuring Dr. Kooistra. The above ad is the correct one. We apologize for any embarrassment our error may have caused.

Come and join a special family . . . to learn, to worship, and to relax!

SUMMERFEST CALVIN COLLEGE

You are cordially invited to a learning vacation at Calvin!

WHEN?
July 5–12, 1986

FOR WHOM?
All friends of Calvin—singles, couples, families; young and old. Children's activities and babysitting provided.

THEME?
"Visions of Kingdom and Country"

SEMINARS?
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"Understanding the Book of Revelation"
Dr. Ronald Wells—
"America: Hope of the World?"

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"Computer Camp" for kids entering grades 4–12; "Art Camp" for kids in grades 3–9; and "Basketball Camp" for high school boys.

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All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and western Michigan. An exciting social activity each evening is planned.

COST?
$210 each adult; $90 each child ten and over; $60 each child five through nine; $40 each child under five; suite accommodates five persons—no extra charge for additional rooms.

NOT STAYING ON CAMPUS?
$90 fee includes *everything* but room and board; $10 for child care for the week.

Reservations or Information?

SUMMERFEST
Alumni Office—Calvin College
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

Dutch

Onder de streep

John Van Harmelen

Tel uw zegeningen

Johnson Oatman Jr. (1856-1922) is de dichter van dit gezang dat ons zowel in het Engels als in het Nederlands bekend is. De dichter kwam uit een gezin waarin veel gezongen werd. Vooral de vader stond hiervoor bekend. Het was voor de zoon een grote stimulans dat hij in zo'n muzikale atmosfeer werd opgevoed.

Hij begon zelf al vroeg gedichten te maken. Toen hij zeventig jaar werd stonden er wel vijf duizend gedichten op zijn naam.

Toen hij zo'n jaar of twintig was deed hij belijdenis in de Methodisten Kerk en een paar jaar later kreeg hij vergunning om het evangelie in die kerken te brengen. Persoonlijk ging hij op in het zakenleven. Hij werd zelfs administrateur van een grote verzekeringsmaatschappij in New Jersey.

Populair gezang

"Tel uw zegeningen" is over het algemeen beschouwd als het mooiste gezang dat Oatman gedicht heeft.

Kenneth W. Osbeck die ontzaglijk veel afweet van hymns en hun geschiedenis, weet te zeggen dat dit gezang voor het eerst gepubliceerd werd in een bundel *Songs for Young People,* een boek dat in 1897 werd samengesteld en gepubliceerd door Edwin O.Excell. Dat boek werd veel gebruikt, en vooral het gezang: Tel uw zegeningen. Geen Amerikaanse hymn werd met zoveel enthousiasme in Engeland ontvangen als deze.

Een verslaggever van het dagblad *The London Daily* gaf verslag van een vergadering waarvan Gypsey Smith de voorzitter was. "Mr. Smith verzocht de aanwezigen te zingen: "Tel uw zegeningen," en hij zei: "In Zuid-London zingen de mannen het, de jongens fluiten het en de moeders wiegen hun babies er mee in slaap."

Toen er in Wales een geestelijke opwekking plaatsvond werd dit gezang tegelijk gezongen met andere gezangen uit Wales waar de mensen van hielden, "Guide me o Thou Great Jehovah" van William Williams, en "O That will be Glory" van Charles Gabriel.

De melodie

Bij elke hymn die gedicht wordt is het van groot belang dat er ook iemand is die dan in staat is een melodie voor dat gezang te vinden of te maken. Soms doet de dichter het zelf, soms een vriend of vriendin, soms een uitgever. De melodie voor dit gezang kreeg de naam: blessings. En er werd ook een refrein aan toegevoegd.

Niemand minder dan E.O. Excell zorgde voor de compositie en de publicatie. Hij had altijd een grote belangstelling voor geestelijke liederen en hun muziek. Hij begon toen hij twintig jaar was met de propaganda voor zangscholen. Daarvoor reisde hij heel wat af. Hij was een begaafde dirigent. Hij dichtte ook heel veel hymns en zette ze op muziek. Meer dan tweeduizend hymns staan op zijn naam. Een vijftig zangboeken werden gepubliceerd door zijn eigen bedrijf, een muziekhuis in Chicago.

Hij was geboren op 13 december, 1851 in Stark County, Ohio. Omstreeks 1875 was hij de medewerker van Sam Jones en samen deden ze veel om de massa te bereiken met het evangelie. In 1921 hielp hij Gypsy Smith bij een evangelisatie meeting in Louisville in Kentucky. Dat was voor hem het einde van zijn werk hier op aarde.

Rev. Osbeck schrijft van hem: "Hij werd plotseling getroffen op zeventig jarige leeftijd. Hij kwam thuis om zich te voegen bij het onsterfelijke hemelse koor." (*101 Hymnstories,* blz. 56)

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij in Caesarea, Ontario.

Tel uw zegeningen

Als op 'slevens zee de stormwind om u loeit,
als ge tevergeefs uw arme hart vermoeit,
Tel uw zegeningen, tel ze één voor één,
En ge zegt verwonderd: Hij liet nooit alleen!

Refrein:
Tel uw zegeningen, Tel ze één voor één.
Tel ze alle en vergeet er geen.
Tel ze alle, noem ze één voor één,
En ge ziet God's liefde dan door alles heen.

Drukken 'slevens zorgen u soms zwaar terneer.
Schijnt het kruis te zwaar u, zeg het aan den Heer.
Tel uw zegeningen, wil op Jezus zien.
Dan zal 't harte zingen en de zorgen vlien.

Refrein.

Als ge ziet op and 'ren met veel geld en goed,
Weet, uw Hemelvader geeft u overvloed.
Tel uw zegeningen, voor geen geld te koop.
Schatten in de hemel zijn uw blijde hoop.

Refrein.

Zo in alle moeiten, zorgen zonder tal,
Wees toch nooit ontmoedigd, God is overal.
Tel uw zegeningen. Engelen luist'ren toe.
Troost en hulp schenkt Hij u, volg dan blij te moe.

Refrein.

Author: Johnson Oatman Jr.
Composer: Edwin O. Excell
Transl.: Johannes De Heer no. 256

Praten als brugman

Sipke van der Land

We zeggen wel eens: die man kan praten als Brugman. Maar wie was die Brugman zelf? Daar kan ik best wat over vertellen, want al vele jaren spaar ik de levensbeschrijvingen van grote (kansel-)redenaars. Zoals ik als jongen ook stad en land afreisde om de bekendste predikers te horen, want ik wilde met eigen ogen zien wat hun geheim was. Zo wilde ik ook weten hoe de middeleeuwse prediker Pater Jan Brugman werkte. Tussen 1450 en 1470 trok hij rond van plaats tot plaats, van noord tot zuid. Zijn roem ging voor hem uit en overal trok hij grote massa's mensen. In kerken, kloosters en in de open lucht.

Jan Brugman heeft ook veel in Groningen en vooral in Friesland opgetreden. Bolsward, Stavoren en Sneek werden genoemd in de oude kronieken over zijn leven. Hij riep het volk op tot bekering, en hij ging tekeer tegen de drankzucht en de goklust van die dagen, en wilde de kerk van binnen uit hervormen. Hij was een echte opwekkings-prediker, een gedreven en geroepen evangelist, een blijde boodschapper.

In Gaasterland heeft hij een bloedige burgeroorlog ten einde gebracht door zijn indrukwekkende prediking en zijn persoonlijk gezag als dienaar Gods. Tijdens een toespraak daar toonde hij een baby, een weeskind waarvan de ouders in de strijd gedood waren, en zei: "Steek je rechterhand maar omhoog als je vindt dat er nu vrede moet komen." En het kind deed het direct zodat iedereen versteld stond en de vrede werd gesloten. Zo luidt een verhaal waarvan de historiciteit niet helemaal vaststaat, omdat er al spoedig legenden over Brugman zijn ontstaan.

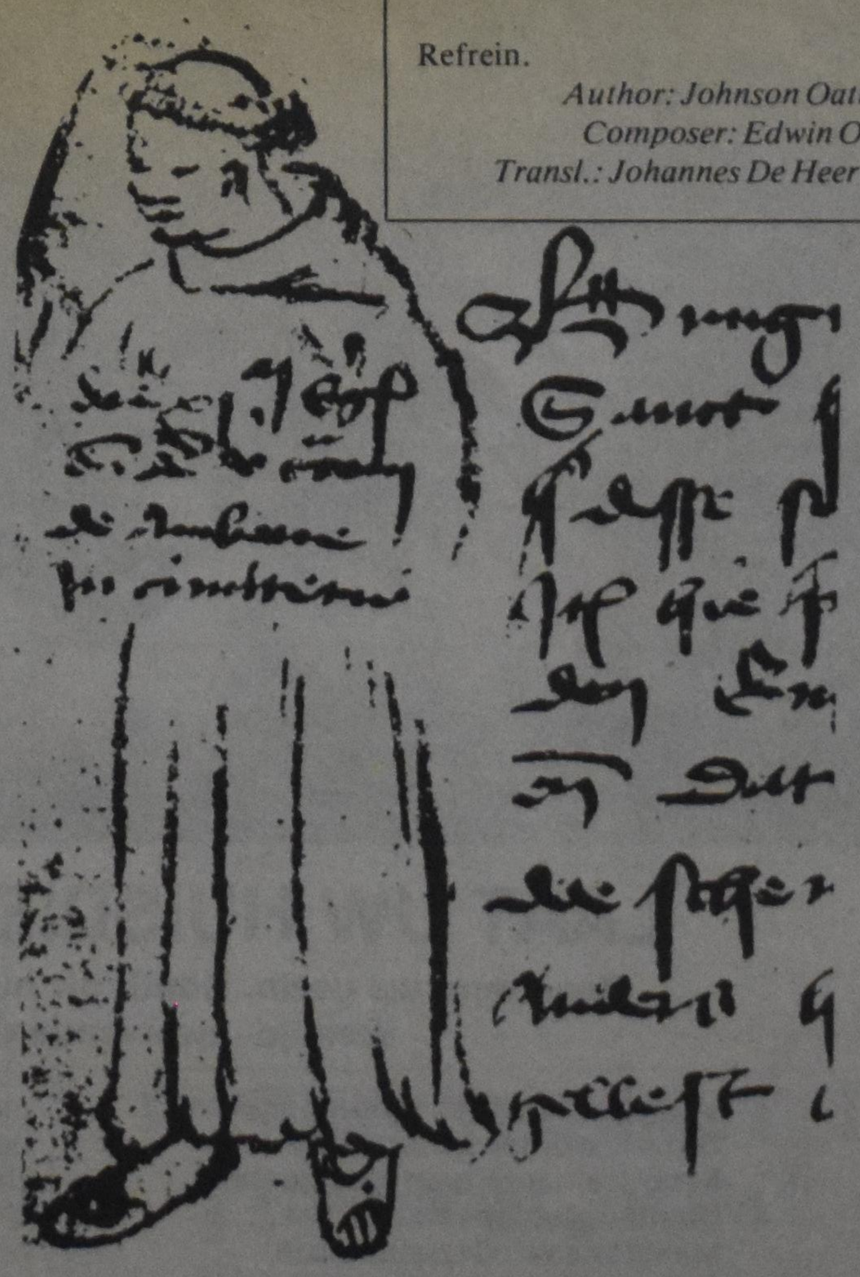
Brugman reisde zelden per kar of schip maar bijna altijd te voet. Hij moet duizenden kilometers hebben gelopen, vergezeld van enkele kloosterbroeders. Ze hoorden bij de orde der Franciscanen, maar waren zeer verwant met de stroming van de Moderne Devotie en de Broeders des gemenen levens, zoals de kring rond Geert Grote en Thomas à Kempis werd genoemd. Hij sprak dan ook veel in de IJsselstreek: Zwolle, Kampen, Deventer, Zutphen. Vanuit een klooster in Warnsveld werden veel preek-toernees ondernomen. Maar ook in Mechelen, Middelburg, Amsterdam, Haarlem, Nijmegen en Arnhem trad de volksredenaar op. Tussen de preek-reizen door waren er perioden waarin hij boeken schreef. Toehoorders hebben ook vaak stukken van zijn toespraken opgeschreven. Dat waren dan meestal kloosterlingen (want het gewone volk kon niet lezen en schrijven) en daardoor zijn die geschreven toespraken van de beroemde prediker bewaard gebleven in de kloosters, waar ze tot in onze tijd plotseling worden ontdekt. Er is enige tijd geleden nog een boekje met "Verspreide Sermoenen" uitgegeven. Wie niet vertrouwd is met het Middel-nederlands, kan het moeilijk lezen, maar met enige moeite kun je er toch wel in komen.

Uit de Sermoenen van Brugman blijkt duidelijk waarom hij zo populair werd. Hij was een bijzonder begaafd volks-prediker. Hij was wars van alle theologische geleerdheid, hoewel hij goed geschoold was en doceerde in de kloosters. Rustig lezend voel je je soms een middeleeuwer onder de middeleeuwers, die bijna ademloos luisterden naar zijn beeldende taal, zijn overtuigde en overtuigende woorden, en die de expressieve mimiek en de heldere blik hebben gevolgd. Wat werden de eenvoudige mensen getroffen door de verrukte boodschapper. Wat zullen ze aangegrepen zijn door zijn soms aangrijpende voorstellingen en zijn duidelijke gelijkenissen uit het dagelijks leven.

Laat ik een voorbeeld geven van Brugman's wijze van spreken. Op Goede Vrijdag sprak hij over de verschillende gebruiken die de kerk heeft voor die dag. Hij sprak:

"Waarom luiden de klokken niet vandaag? Dat is omdat op Goede Vrijdag alle klokken zwegen. Christus had twaalf klokken: dat waren de twaalf apostelen. De éne klok brak: dat was Judas. Verder was er een grote klok, dat was Petrus,

Vervolg op pagina 23 ...



Broad, Joldersma
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(519) 451-4001
David A. Broad, B.A., L.L.B. Martin Joldersma, B.A., L.L.B.

Dutch

De problemen van een verhuizing

(Een artikel met wenken en adviezen, gebaseerd op informatie van het Ontario Ministry of Consumer and Commercial Relations.)

(Canadian Scene) — Verhuizen is één van de vervelendste dingen die men als gezin soms moet ondernemen, maar het kan een stuk gemakkelijker zijn als men een goede verhuizer kiest. Het gebeurt maar al te vaak dat ondernemende mensen een vrachtauto huren, een paar sterke jonge mensen in dienst nemen en zich aanmelden als "verhuizers." Verhuizen is echter lang niet zo'n eenvoudige zaak als veel mensen denken en als u van plan bent binnenkort te verhuizen, dan zoudt u er goed aan doen te overwegen een bekende firma voor dit doel te engageren.

Veel mensen hebben de onjuiste opvatting dat de verhuizer verantwoordelijk is voor de goederen die hij voor u verhuist. Dat is echter slechts gedeeltelijk waar. Om te beginnen is hij niet verantwoordelijk voor voedingsmiddelen, planten en huisdieren. Bovendien is hij niet verantwoordelijk voor artikelen die niet door hem zijn ingepakt. En het is verder ook bekend dat er verhuizers zijn die nooit voor schade betalen, tenzij zij voor het gerecht gedaagd worden.

Volgens de Wet is een verhuizer maximaal verantwoordelijk voor $4.41 per kilo. In andere woorden, als een hele verhuizing van, zeg maar 1000 kilo verloren gaat dan hoeft hij slechts $4.410 te betalen, en zelfs dan kan hij nog proberen om met minder betalen klaar te komen.

Het is dus van het grootste belang, dat u een verhuizer kiest met een goede reputatie. Het Better Business Bureau kan u daarmee helpen.

Sommige verhuizers bieden u een soort van verzekering aan waarbij u recht hebt op meer geld als er iets kapot gaat of verloren gaat, maar ook hier moet u voorzichtig mee zijn. In feitelijke zin is het geen verzekering. De schade wordt namelijk bepaald door de verhuizer en niet door u. Als bijvoorbeeld een aantal waardevolle glazen gebroken worden dan kan dat voor u een verlies van wellicht $3.000 betekenen, maar de verhuizer zegt dat er een doos "met glazen kapot gevallen is" en hij betaalt u — zeg maar — 36 glazen van 50 cents per stuk = $18.00.

Mensen die weten waar ze over praten raden u dan ook aan om onvervangbare of waardevolle artikelen zelf te verhuizen.

Wie wil op traditionele Japanse wijze trouwen?

(Canadian Scene) — Als u er ooit van gedroomd hebt om in een traditionele Japanse Shinto huwelijksvoltrekking in de echt verbonden te worden dan is dit de kans van uw leven: Expo 86 is op zoek naar zes paartjes die begin juni op deze manier op het toneel in het huwelijk willen treden. Zij krijgen hotel accommodatie voor drie dagen, hun vliegreis naar Vancouver wordt voor hen betaald en zij krijgen tevens een driedaagse vrijkaart voor Expo.

Dit gebeurt van 3 tot 8 juni op het toneel van het Xerox International Theatre en het gaat gepaard met alle romantiek en kleur van een echte Shinto huwelijksvoltrekking met authentieke priesters en met musici en altaar meisjes. Een schoonheidsspecialiste en twee kleedsters worden voor deze gelegenheid uit Japan naar Vancouver gevlogen om te assisteren in het aankleden van de bruid, waarmee twee tot drie uur gemoeid is. Zij wordt gekleed in een prachtige trouwkimono.

Paartjes die op deze manier in het huwelijk wensen te treden worden gevraagd een opstel te schrijven over het onderwerp "Why we would like to be married in a traditional Japanese Shinto ceremony!

HONDSDOLHEID

LAAT UW HUISDIER INENTEN.

Bescherm uw gezin. Houd uw huisdier aan de lijn.
Vermijd zwervende dieren.

Vorig jaar moesten 2150 mensen in Ontario worden behandeld die aan hondsdolheid waren blootgesteld. Dientengevolge verzoekt het Ministerie van Gezondheid in Ontario alle inwoners om bijzonder voorzichtig te zijn. Omdat de ziekte dodelijk is voor mensen zowel als huisdieren, moet iedereen die contact heeft gehad met een hondsdol dier een serie injecties hebben.

U kunt uw gezin beschermen door het nemen van eenvoudige voorzorgsmaatregelen. In de eerste plaats, laat uw huisdieren inenten tegen hondsdolheid. Ten tweede, houdt hen aan de lijn. Ten derde, iedereen, vooral kinderen, zal moeten leren om zwervende of wilde beesten, die besmet zouden kunnen zijn met de ziekte, te vermijden. Draag altijd handschoenen bij het hanteren van een dood dier. En vergeet niet, dieren op een boerderij kunnen ook besmet zijn.

Beveilig uw gezin en vrienden door de bescherming van uw huisdieren tegen hondsdolheid.

Ministry of Health
Ontario
Minister, Hon. Murray Elston
Premier, Hon. David Peterson

Goede manier om autowegen schoon te krijgen

(Canadian Scene) — Het Manitoba Department of Highways and Transportation is blijkbaar goed op de hoogte van het Nederlandse spreekwoord: als de ene hand de andere wast zijn ze beiden schoon. Het departement maakt gebruik van de diensten van 3.000 leden van 4-H clubs in de provincie voor het opruimen van de autowegen in de provincie. De deelnemende leden van de clubs worden voorzien van vuilniszakken en veiligheidsvesten en ruimen met elkaar speciaal daarvoor aangewezen delen van bepaalde wegen op, door al het vuil op te prikken of op te rapen en het in vuilniszakken te verzamelen. De club krijgt daarmee een flinke som voor het financieren van projecten van de club en Manitoba krijgt keurig onderhouden autowegen.

Highway and Transportation personeel is beschikbaar voor toezicht op het hele project.

Is die ladder wel sterk genoeg?

(Canadian Scene) — Zodra de lente haar intrede doet beginnen de mensen weer met het werk rondom het huis en al gauw komt de ladder uit de garage om de dakgoten te ontdoen van bladeren en vuil en het huis te verven. De Canadian Standards Association (CSA) waarschuwt er echter tegen dat een ladder regelmatig nagekeken dient te worden en dat ook de gebruiker van de ladder moet weten wat hij doet.

Wanneer er ongelukken gebeuren met een ladder dan is dat vaak de schuld van de gebruiker zelf. Dit zijn enkele wenken:

★ Kijk de ladder na voordat u hem gebruikt. Het is gevaarlijk een ladder te gebruiken die beschadigd is.

★ Probeer niet iets te bereiken waarvoor u zich uit moet rekken. Klim dan naar beneden en verzet de ladder.

★ Hou uw voeten allebei op de treden van de ladder.

★ Vergeet niet dat aluminium ladders electriciteit geleiden en dat zulke ladders niet gebruikt dienen te worden als de kans bestaat dat de ladder in aanraking komt met electrische leidingen. Als u buitenshuis een aluminium ladder gebruikt en u moet electrisch gereedschap gebruiken, overtuig u er dan van dat het gereedschap dubbel geïsoleerd of gegrond is.

Persoverzicht

Carl D. Tuyl

De Kamerleden aten hun paaseitjes thuis, of althans niet in Ottawa, en zodoende was er weinig leven in de brouwerij voor een dag of tien. Nauwelijks was de zitting hervat of er was weer een flink stuk werk aan de winkel.

Een maatschappij die onder andere cigaretten produceert probeerde een meerderheid van aandelen te krijgen in een andere maatschappij die ook Canada Trust beheerde. Er wordt in financiele kringen gevreesd dat op die manier de pure zuiverheid van het bankwezen wordt bedreigd. Als U eigenaar van een bank was rekende U ook geen hoge rente voor een lening aan Uzelf nietwaar? Die zuiverheid van het bankwezen lap ik maar een beetje aan mijn Zondagse schoenen. Het departement van financiën kwam echter onder druk om een stokje voor die transactie te steken.

Op een meer theoreties niveau zien ekonomen de voorspellingen van Karl Marx in vervulling komen. Marx voorspelde dat steeds meer kapitaal — en daarom macht — zich zou gaan koncentreren in steeds minder handen. Onze olie industrie (en het woord "onze" mag wel tussen aanhalingstekens) is er een goed voorbeeld van. Kompetitie is in die sektor van het bedrijfsleven beperkt tot matige en weinig betekende verschillen in prijs.

Hoewel er voor 't oog dan weinig aktiviteit was in Ottawa, werd er achter de schermen toch wel het een en ander gedaan natuurlijk. Op het departement van Financien zit men te werken aan een politiek aanvaardbare manier om de sociale uitkeringen te beperken. Dat wordt natuurlijk een tere zaak waarbij stemmen verloren kunnen gaan en de minister gaat uiterst voorzichtig te werk. Mijn voorspelling is echter dat beperking van sociale uitkering zekerlijk gaat gebeuren.

De Minister voor Milieu Zaken heeft het druk met het torpederen van plannen in verschillende provincies om water uit te voeren naar Amerika. En dan is er natuurlijk altijd nog onze Minister van Buitenlandse Zaken, Joe Clark, die altijd klaar staat om zijn duit in 't zakje te doen. Dit keer deed hij een beroep op de P.L.O. om Israel te erkennen. Hij deed deze uitspraak tijdens een bezoek aan het Midden Oosten. Je hoort nooit dat Westerse diplomaten een beroep doen op Israel om Palestijnse rechten te erkennen.

Prinses Margriet was met Pieter van Vollenhoven in Vancouver waar ze een tentoonstelling van Nederlandse schilderkunst opende. Al deze gebeurtenissen vonden plaats in het kader van de eerste K.L.M. vlucht naar die stad. De K.L.M. vliegt nu twee keer per week Toronto-Vancouver en vice versa. Ook El Al-de Israëliese luchtvaartmaatschappij begon een twee-maal-per week vlucht voor de verbinding Toronto - Tel Aviv. Zoals gewoonlijk met de El Al vluchten waren er extra veiligheidsmaatregelen.

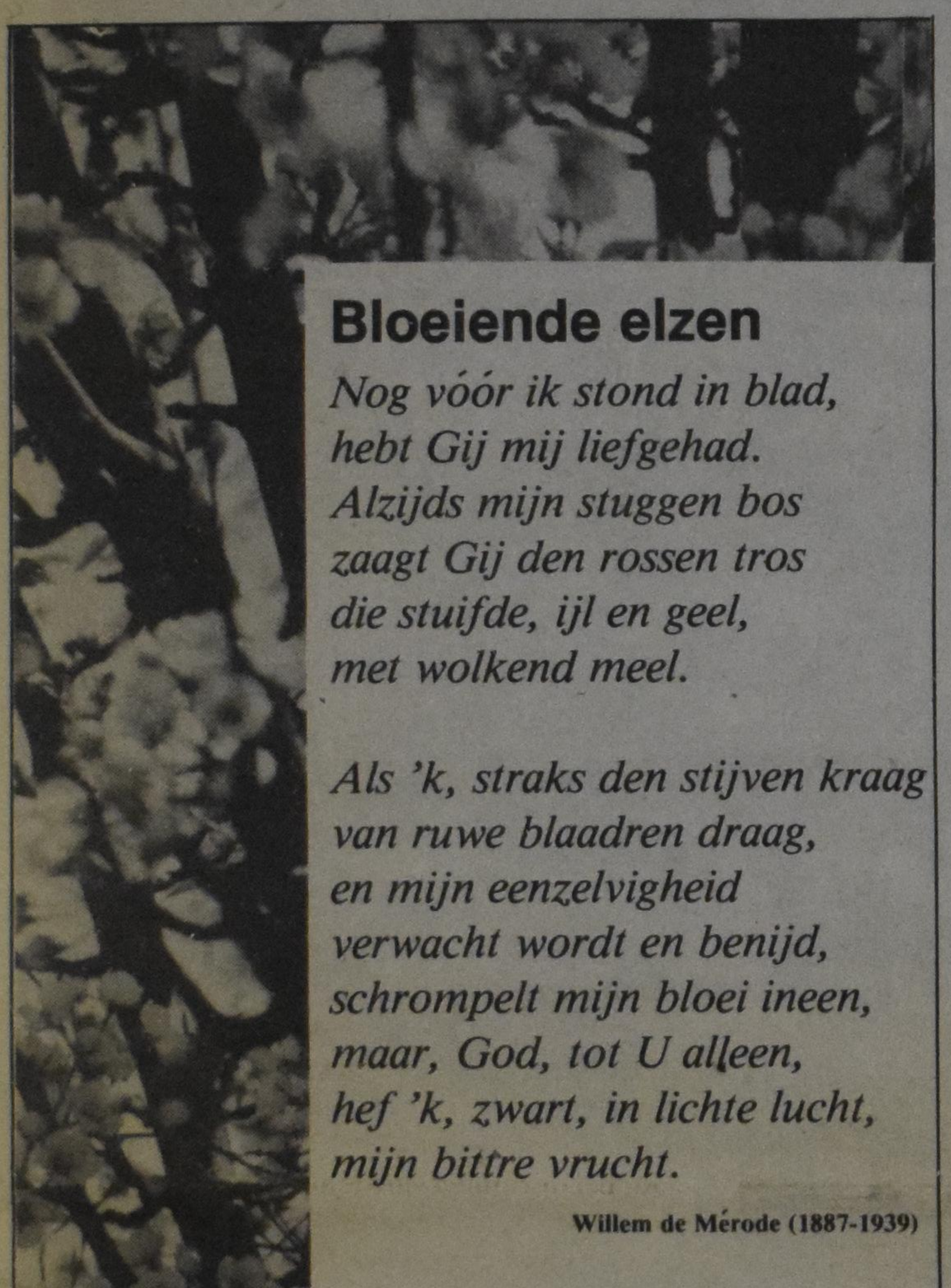
Senator Hebert eet weer. Gelukkig maar want het geschrijf over zijn vasten begon iedereen de keel uit te hangen. Jean Chretien speelde een bemiddelende rol door privé financiering voor Hebert's stokpaardje te arrangeren.

Iemand anders die hoog nodig 's een tijdje zijn mond moet gaan houden is die ex-president Marcos. Die man maakt kommentaren die ieder wel denkend mens onpasselijk maken. Ze moeten hem maar een spreekverbod voor tenminste een jaar opleggen. Of misschien kan hij wel in een klooster gaan waar de broeders de zwijgbelofte hebben afgelegd. Dat zou dan tegelijkertijd het probleem van zijn huisvesting oplossen.

De president van Oostenrijk is volgens mij definitief van de verkeerde kant geweest, en ook geruchten omtrent de figuur van de West Duits kanselier Kohl hebben een soort Heil-Hitler klank.

In Zuid Korea zijn de mensen het huidige regiem zat en er was een massale demonstratie in Kwangju. Hoe lang Botha en kornuiten nog aan de macht zullen blijven staat te bezien. De Zuid Afrikaanse bom staat op barsten. De regering daar probeert nog wel om dominees en andere figuren voor hun zaak te winnen met gratis reisjes naar het land van de apartheid, waar ze dan laten zien hoe goed de zwarte bevolking het heeft, maar Zuid Afrikaanse propaganda is zo doorzichtig als vitrage gordijnen met gaten er in. Er zijn nog mensen die de toestand daar geen zonde noemen, maar ja er zijn ook mensen die geloven dat de aarde plat is.

En hier is een diepe mop van de N.C.R.V-gids. Na deze leggen we die ook het zwijgen op net zoals Marcos. Nog één keer dus. Dokter 1 vraagt dokter 2: Weet U waar ik mijn thermometer gelaten heb? Dokter 2: "Ja achter uw oor!" Dokter 1: "Verdraaid, dan weet ik nu waar mijn pen gebleven is!"



Bloeiende elzen

Nog vóór ik stond in blad,
hebt Gij mij liefgehad.
Alzijds mijn stuggen bos
zaagt Gij den rossen tros
die stuifde, ijl en geel,
met wolkend meel.

Als 'k, straks den stijven kraag
van ruwe blaadren draag,
en mijn eenzelvigheid
verwacht wordt en benijd,
schrompelt mijn bloei ineen,
maar, God, tot U alleen,
hef 'k, zwart, in lichte lucht,
mijn bittre vrucht.

Willem de Mérode (1887-1939)

Praten als brugman

... vervolg van pagina 21.

die eens boven de engelen uit luidde, toen hij sprak: Gij zijt de Christus, de Zoon van de levende God. Deze klok verloor zijn klank toen hij Christus verloochende. Ook de andere klokken verloren hun klank want zij verlieten Christus. Christus zelf was ook een klok die in zijn leven niet ophield met luiden, dat was met prediken. Ten laatste werd deze klok opgeheven in de klokkestoel van het kruis. Daar gaf Hij een schone klank in het oor van de Vader toen Hij sprak: "Mijn God, waarom hebt Gij mij verlaten?" Hij gaf ook een geluid van grote liefde toen Hij sprak: "Vrouw, zie uw zoon." Hij gaf ook een geluid van grote pijn aan allen die erbij waren. Hiervan schrijft Jeremia: O, gij allen die langs de wegen gaat, zie of er enige pijn is die mijn pijnen gelijkt. Deze klok luidde zoveel dat hij hees werd. Hiervan schrijft David: Ik heb in mijn kwellingen geroepen en mijn keel is hees geworden. Ten laatste brak deze klok, op vijf plaatsen werd. Hij doorboord en zweeg toen en verloor zijn klank. Een andere klok was Maria die zo schoon luidde toen zij sprak: "Zie de dienstmaagd des Heren." Deze klok werd door het zwaard van de rouw doorboord en zweeg toen en verloor haar klank, zoals Lucas schrijft. Daarom zwijgen vandaag alle klokken."

Zo'n fragment van Brugman klinkt als een klok omdat het op deze manier makkelijk te onthouden was. Je ziet het voor je. En de vrome luisteraars hadden geen enkele moeite om het later nauwkeurig op te schrijven, zodat wij nu kunnen nalezen hoe de grootste der middeleeuwse predikers van ons land sprak. Bovendien schreef hij liederen die de eeuwen hebben doorstaan. In het Liedboek voor de kerken staat zijn mooie vers:

"Ik heb gejaagd wel jaren lang om goed en vroom te leven,
maar 't werd mijn ziele toch de bang, mijn werken kon niets geven" (lied 471).

Praten als Brugman betekent dus niet: zwetsen en kletsen aan één stuk door. Maar het betekent: met overtuiging zeggen waar het op staat.

Overgenomen uit Friesch Dagblad.

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Books

Evangelism and ecumenicity

Bridge building doesn't always work

Sent Free: Mission and Unity in Perspective of the Kingdom by Emilio Castro. Toronto: WCC Publication, distributed by Anglican Book Centre, 1985. Softcover, 102 pp., $4.75 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

Dr. Emilio Castro, a South American baptized-Roman-Catholic-turned-Methodist, succeeded Dr. Philip Potter to the post of General Secretary of the World Council of Churches (WCC) on January 1st, 1985. He has always been active in ecumenical work. He used to serve as director of the commission for WCC's World Mission and Evangelism. In his new role as secretary general he tries to be a bridge builder between the evangelicals and the liberals. But differences cannot be overcome when the root problems have not been removed. Evangelicals and the WCC are still as far apart as ever.

How do Christians and churches find and define their missionary obedience? How relevant is world mission? Does God only prefer the poor? What is the goal of mission? These are some of the questions Castro seeks to answer in his book, *Sent Free*. For Castro social action is evangelism. He rejects as artificial any attempt to construct a distinction between evangelism and social involvement. Evangelism exists only when there is social concern. He chooses to concentrate on service at the expense of World proclamation. He argues that the poor and the powerless constitute a "concrete historical concentration point." He wants to restructure the socio-political-economic areas of society. "From a Christian or missionary perspective," writes Castro, "we cannot be faithful to the Gospel of Jesus Christ unless we are with the down-trodden and the marginalized. Boycotting the products of transnational corporations, withdrawing our accounts from banks which support apartheid, lobbying in parliaments or with political parties — all these do not appear like mission. But in the modern world, with all its inter-relations, we cannot be effective unless we express our solidarity both at the local and global levels."

South Africa is high on the ecumenical agenda. Says Castro, "If the Church of Jesus Christ does not tackle the question of the oppression of millions of people, especially the question of racism as institutionalized and practised in South Africa, the whole credibility of the Gospel will suffer." But why is the WCC silent about the oppression in Rumania, Afghanistan and a host of other suffering nations and peoples? Social oppression is world wide.

Dr. Castro's book serves the ongoing debate on the church's mission in God's world. Unfortunately, his contribution touches too lightly on man's rebellion, outside and inside of the church, against the King, and consequently on the need of personal salvation.

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"Welcome back to Holland" is verkrijgbaar in Nederland vanaf 1 april 1986 tot eind maart 1987. Tarieven en aanbiedingen kunnen zonder waarschuwing ingetrokken of aangepast worden.

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